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AMERICAN Missionary Register.

VOL. VI.

MARCH, 1825.

No. 3.

AMERICAN INDIAN AND FOREIGN MISSIONS.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

<i>Country or Tribe.</i>	<i>Stations.</i>	<i>Missionaries, &c.:</i>
Presidency of Bombay, begun in 1813.	Bombay.....	*Gordon Hall, M.
	Mabim.....	*James Garret, Pri.
	Tannah.....	*Allen Graves, M.
	Uncertain.....	*John Nichols, M.
Ceylon. Begun in 1816.	Tillipally.....	*Edmund Frost, M.
	Batticotta.....	*Henry Woodward, M.
		Sarah Richards, (widow.)
	Odooville.....	Nicholas Parmander, N. P.
		*Benj. C. Meigs, M.
	Panditeripo.....	*Daniel Poor, M.
		Gabriel Tissera, N. P.
	Manepy.....	*Miron Winslow, M.
		Francis Malleappa, N. P.
	Brainerd.....	George Koch, N. M. A.
*John Scudder, M.		
Cherokees. Begun in 1817.	Creek Path.....	*Levi Spaulding, M.
		*John C. Elsworth, T.
	Carmel.....	*Henry Parker, F.
		Josiah Hemmingway, F.
	Hightower.....	Erastus Dean, Mech.
		*Ainsworth E. Blunt, Mech. & F.
	Willstown.....	Sophia Sawyer, T.
		*William Potter.
	Haweis.....	*Elizur Butler.
		John Arch, Int.
Not named.....	Daniel S. Butrick, M.	
	*Moody Hall, T.	
Elliot.....	*Isaac Proctor, T.	
	*Ard Hoyt, M.	
Bethel.....	*William Chamberlain, M.	
	*Sylvester Ellis, T.	
Capt. Harrison's.....	*Frederic Elsworth, T. & F.	
	*William Holland, T.	
Mayhew.....	*John Vail, F.	
	*John Smith, F.	
Choctaws. Begun in 1818.	*Joel Wood, T.	
	Zech. Howes, F. and Mech.	
	Anson Dyer, T.	
	Lucy Hutchinson, T.	
	*Stephen B. Macomber, T.	
	Anson Gleason, T.	
	*Cyrus Kingsbury, M.	
	*William W. Pride, Ph.	
	*Calvin Cushman, F.	
	*Samuel Wisner, Mech.	
	*William Hooper, T.	
	Philo P. Stewart, Mech.	
	Anna Burnham, T.	
	Philena Thatcher.	

<i>Country or Tribe.</i>	<i>Stations.</i>	<i>Missionaries, &c.</i>	
Cherokees of the Arkansas. Com- menced in 1820.	Mooschoolatubbee's.....	Adin C. Gibbs, T. Cyrus Byington, M.	
	I-ik-hun-nah.....	*David Wright, T. Mrs. Mosely, (widow.)	
	Emmaus.....	*Moses Jewell, *David Gage, T.	
	Mr. Juzon's.....	James T. Hadden, T. Alfred Wright, M.	
	Goshen.....	*Elijah Bardwell, T. Ebenezer Bliss, F. & Mech. *Alfred Finney, M.	
	Dwight.....	*Cephas Washburn, M. *Jacob Hitchcock, Stew. *James Orr, F. *Asa Hitchcock, Mech. Miss Ellen Stetson, T. *Asa Thurston, M.	
	Kiruah in Owhyhee...	*Joseph Goodrich, M. *Abraham Blatchley, Ph.	
	Wiakaah in Owhyhee..	*Artemas Bishop, M. *Samuel Ruggles, T.	
	Sandwich Islands. Commenced in 1820.	Honoruru in Woahoo..	*Hiram Bingham, M. *Elisha Loomis, Pri. Levi Chamberlain, Super:
		Wimaah in Atooi.....	*Samuel Whitney, M. *James Ely, M.
Lahinah in Mowee....		*William Richards, M. *Charles S. Stewart, M. Betsey Stockton, Dom. Ass.	
Malta. Commenced in 1821.		*Daniel Temple, M.	
Palestine. Com- menced in 1823.	Jerusalem.....	Pliny Fisk, M. Jonas King, M.	
	Beyroot.....	*Isaac Bird, M. *William Goodell, M.	
South America. Commenced in 1823.		John C. Brigham, M. Theophilus Parvin, M.	

II. UNITED FOREIGN MISSIONARY SOCIETY.

Osages of the Ar- kansas. Com- menced in 1820.	Union.....	William F. Vail, M. Marcus Palmer, Ph. Stephen Fuller, A. M. Abraham Redfield, A. M.
		J. M. Spaulding, A. M. Alex. Woodruff, A. M. George Requa, A. M.
		Epaphras Chapman, M. William C. Requa, A. M. Nathaniel B. Dodge, M.
		Wm. B. Montgomery, M. Wm. N. Belcher, Ph. Daniel H. Austin, A. M.
Osages of the Mis- souri. Commenced in 1821.	Harmony.....	Samuel Newton, A. M. Otis Sprague, A. M. Amasa Jones, A. M.
		Benton Pixley, M. Samuel B. Bright, A. M.
		David M. Smith, M.
Tuscaroras.	Tuscarora village.....	Thompson S. Harris, M.
Senecas.	Seneca.....	William A. Thayer, Super: Gilman Clark, A. M.
	Cataraugus.....	H. Bradley, A. M.

<i>Country or Tribes.</i>	<i>Stations.</i>	<i>Missionaries, &c.</i>
Michigan Indians. Begun in 1823.	{ Fort Gratiot.....	{ John S. Hudson, Super. William M. Ferry, M.
	{ Mackinaw.....	{ Martin Heydenburk, A. M. Benjamin F. Hughes, Super. Wm. G. Pennington, A. M.
Hayti. Begun in 1824.		

III. AMERICAN BAPTIST BOARD OF MISSIONS.

Burmah. Begun in 1814.	{ Rangoon.....	{ George H. Hough, M. & Pri. Jonathan Wade, M.
	{ Ava.....	{ Adoniram Judson, D.D. M. Jonathan D. Price, M. & Ph.
	{ Chittagong.....	{ vacant.
Miamis and Shaw- nees. Begun in 1820.	{ Fort Wayne.....	{ vacant.
Putawotomies and Ottawas. Begun in 1822.	{ Carey.....	{ Isaac M'Coy, M. Johnson Lykins, A. M. Wm. Polke, T. Fanny Goodridge, T. Evan Jones, M. Thos. Dawson, Stew. & T. Isaac Cleaver, F. & Mech.
Cherokees. Begun in 1818.	{ Valley Towns.....	{ Eliza Jones, T. Mary Lewis, T. Ann Cleaver, T. James Wafford, Int.
West Africa. Begun in 1821.	{ Monrovia in Liberia..	{ Lott Carey, M. C. M. Waring.
Creeks. Begun in 1823.	{ Withington.....	{ Lee Compere, M. Mr. Simons, T. Miss Compere, T.

IV. AMERICAN METHODIST MISSIONS.

Creeks. Begun in 1821.	{ Asbury.....	{ Isaac Smith, M. Daniel G. M'Daniel, M.
Mohawks.	Grand River.....	Alvin Torrey,
Cherokees.	{ Riley's house.....	{ Nicholas D. Scales, M.
	{ Ross's post-office.....	{ Richard Neely, M.
Wyandotts. Begun in 1821.	{ Upper Sandusky.....	{ James B. Finley, M. Charles Elliot, M.
	{ Canara River.....	{ Mr. Jackson, M. Mr. Griffis, M.

V. AMERICAN EPISCOPAL CHURCH.

Winnebagoes, Me- nomenees, and O- neidas. Begun in 1824.	{ Green Bay Settlement, in N. W. Territory..	{ Eleazer Williams, M. Norman Nash, M. Albert G. Ellis, T.
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VI. UNITED BRETHREN.

Cherokees. Begun in 1801.	{ Spring place.....	{ John R. Schmidt, M.
	{ Oochelogy.....	{ John Gambold, M. John G. Proske, T.

VII. WESTERN MISSIONARY SOCIETY.

Michigan Indians.	Saut de St. Mary.....	Robert M. Laird, M.
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VIII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

Chickasaws.	Monroe.....	{ Rev. Mr. Stuart, M. Rev. Mr. Blair, M. James Holmes, T.
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Explanation.—In the preceding table *M.* stands for Missionary; *A.M.*, for Assistant Missionary: *Pri.*, for Printer; *N.P.* for Native Preacher; *N.M.A.*, for Native Medical Assistant; *T.* for Teacher; *F.* for Farmer; *Mech.*, for Mechanic; *Ph.*, for Physician; *Dom. Ass.*, for Domestic Assistant; *Stew.*, for Steward; *Super.*, for Superintendent; *Int.*, for Interpreter. An asterisk denotes that the missionary is married; the list, however, is incomplete, as this fact is not designated in any of the reports from which the table was prepared, except those of the American Board.

Concise description of the countries, tribes, and stations, mentioned in the preceding table.

Asbury, a station of the Methodists among the Creeks. We have not been able to learn its exact position.

Atooi, one of the larger Sandwich Islands, near the N.W. extremity of the groupe. Population 54,000.

Ava, the seat of government of the Burman empire, and residence of the Emperor. It is on the Ah-ra-wah-tee river, 354 miles above Rangoon. Dr. Judson, who is stationed here, has translated the New Testament into the Burman language.

Batticotta, station of the American Board in Ceylon, 6 miles N.W. of Jaffnapatam.

Bethel, station of the American Board in the Choctaw country, on the old Natchez road, about 60 miles S.E. of Elliot, and the same distance S.W. of Mayhew.

Beyroot, or *Bairoot*, a seaport of Palestine, and station of the American Board, situated at the foot of Mount Lebanon, in lat. 33° 45' N. It contains 5000 inhabitants.

Bombay, the third of the British Presidencies in India; about 1,300 miles, traveling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000. The American Board commenced a mission here in 1813. There are at present three stations, viz. at Bombay, Mahim, and Tannah; four missionaries and a printer. The missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed many thousand books and tracts, which have been read, probably, by several hundred thousand natives. They have under their care 26 schools, con-

taining more than 1,200 pupils. In these schools are taught in the Mahratta language, reading, writing, arithmetic, grammar, geography, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are daily extending the circle of their acquaintance and influence. A Mission Chapel, 60 feet by 35, has been erected at Bombay. It was dedicated in May, 1823, and is the first Protestant place of worship built for the native population, on the western side of India.

Bombay, a large city on an island of the same name, and capital of the Presidency of Bombay.

Brainerd, station within the chartered limits of Tennessee, on the Chickamaugh creek, 2 miles N. of the line of Georgia; 7 miles S.E. of Tennessee river; 250 miles N.W. of Augusta, 150 S.E. of Nashville; and 110 miles S.W. of Knoxville.

Burmah, a powerful empire of southern Asia, supposed to extend from long. 92° to 102° E. and from lat. 9° to 20° N. It is about 1200 miles from N. to S., but varies much in breadth. Population, estimated at 17,000,000. In religion the Burmans are the followers of Boohd, and have numerous temples and idols.

Canara river, Upper Canada, which runs into the Detroit, near Fort Malden. A part of the Wyandott tribe of Indians reside on its banks. A revival commenced among them in January, 1824, and a considerable number have since been converted.

Carey, station of the Baptist Board, on the river St. Joseph's, 25 miles from lake Michigan, 100 N.W. of Fort Wayne. Here is a school of 60 native scholars.

Carmel, formerly called *Taloney*, a station of the American Board, among the Cherokees, 60 miles S.E. of Brainerd, within the chartered limits of Georgia, on the Federal road.

Cataraugus, station of the U. F. M. Society, near the shores of lake Erie, and about 30 miles from Buffalo. Here is a school of 70 children. The Indians at Cataraugus are a part of the Seneca tribe.

Ceylon, a large island in the Indian Sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company. The American Board commenced a mission here in 1816. There are five stations, viz. at Tillipally, Batticotta, Odooville, Panditeripo, and Manepy. The Board employ six missionaries, three native preachers, and one native medical assistant.

The missionaries have procured, to be boarded and educated in their families, and

under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free-schools, having a daily attendance of more than 1,300 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel. There has been a recent outpouring of the Spirit on several of the schools, but the results are not yet known in this country. A central School, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

Cherokees.—A tribe of Indians inhabiting a tract of country included within the chartered limits of the states of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000. The American Board commenced a mission to this tribe in 1817. They have seven stations, viz. at Brainerd, Creek-Path, Carmel, Hightower, Willstown, Haweis, and at a place not yet named.—The Board employ among this tribe four missionaries, eight teachers, and four or five farmers and mechanics. Churches have been organized at Brainerd, Creek-Path, Carmel, Hightower, and Willstown. More than 50 Cherokees were united to these churches the last year. Schools for the youth of both sexes are maintained at all the stations. At the station last named, the buildings have been but recently erected. A residence has probably been commenced by this time. The Cherokees have made greater progress in civilization, than any of the other tribes of Indians. Their agricultural improvements are considerable. Their incipient jurisprudence appears to secure the respect of the people. Their distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment.

Cherokees of the Arkansas, a portion of the Cherokee tribe who have removed since the year 1804 from their territory, east of the Mississippi, to a tract of country on the north bank of Arkansas river, between 94° and 95° west longitude. Population, about 5000. The emigration took place chiefly between 1816 and 1820.

Chickasaws, a tribe of Indians, 4115 in number, inhabiting an extensive country included within the limits of Mississippi and Alabama.

Chittagong, a town in Arracan, 230 miles east of Calcutta. Here is a church of 70 or 80 members, conducted by the English

Baptists. This is the station vacated by the death of the lamented Mr. Colman. It has not been since occupied by American Missionaries, but probably will be as soon as means will allow.

Choctaws, a tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with a small part in Alabama. Population about 20,000. The American Board commenced a mission to this tribe in 1818. They have nine stations, viz. at Elliot, Mayhew, Bethel, Emmaus, Goshen, and at four other places not yet named. All these stations are within the chartered limits of Mississippi. Churches have been organized at Elliot, Mayhew, Bethel, and Goshen. Mr. Byington, at I-ik-hun-nah, Mr. Wright, at Goshen, Mr. Dyer, at Elliot, and Mr. Williams, at Bethel, have each been paying more or less attention to the Choctaw language. Mr. Byington's particular object has been to reduce the Choctaw language to a system, and to compose elementary books for the schools. He has collected about 3000 words, which he has translated into English for the use of learners. These words are classed, according to the subjects to which they belong. He has, also, illustrated, at considerable length, the conjugation of verbs, the manner of using pronouns with verbs, and of suffixing, prefixing, and inserting particles; the declension of nouns, pronouns, adjectives, &c. He has, moreover, translated into Choctaw, twelve sermons and ten hymns. Somewhat more than 200 native children were in the schools, in September last.

Creeks, a tribe of Indians, 16,000 in number, inhabiting the western part of Georgia, and the eastern parts of Alabama. The Baptists and Methodists have stations among them; see Asbury and Withington.

Creek-Path, station of the American Board in the Cherokee country, 100 miles S.W. of Brainerd, within the chartered limits of Alabama.

Dwight, station of the American Board among the Cherokees of the Arkansas, on the west side of Illinois creek, 4 miles N. of the Arkansas river, 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river, and about 200 in a direct line from its mouth. About 60 Indian youth of both sexes are instructed here.

Elliot, station of the American Board within the chartered limits of Mississippi, in the western district of the Choctaw country on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W.S.W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river, and from Natchez, in a N.N.E. direction, about 250 miles.

Emmaus, station of the American Board within the chartered limits of Mississippi, in the southeast district of the Choctaw country, about 140 miles in a southeasterly direction from Mayhew, near the western line of Alabama.

Fort Gratiot, on the W. side of the river St. Clair, about one mile below the outlet of lake Huron. A mission at this place was commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in Sept. 1823. The mission was suspended last spring with the view of a removal to a more eligible situation.

Fort Wayne, in Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac M'Coy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

Goshen, station of the American Board in the southeast district of the Choctaw country, within the chartered limits of Mississippi, about 115 miles S. by W. from Mayhew, and about 25 from the southern limits of the nation.

Grand River, a large stream in Upper Canada, which runs into lake Erie, near its eastern extremity. The land for six miles on each side of this river from its mouth to its source belongs to the Six nation of Indians.

Green Bay, settlement, in Michigan territory, on Fox river, 1-4 miles above its entrance into Green Bay, 184 miles S.W. of Mackinaw. The country around this settlement is occupied by the Menominees and Winnebagoes, together with a part of the Oneidas, and of the Stockbridge tribe of Indians, who have recently removed from the state of New-York.

Harrison's, *Capt.* in the Choctaw country, near Pearl river, more than 100 miles S.E. of Elliot.

Harmony, station of the U. F. M. Society among the Osages of the Missouri, on the north bank of the Marias de Cein, about 6 miles above its entrance into the Osage river, and about 80 miles southwest of Fort Osage. At this station there is a school of 37 Indian children, living in the Missionary family.

Haveis, station of the American Board in the Cherokee country, about 55 miles, a little west of south, from Brainerd, just within the chartered limits of Georgia.

Hayti, one of the largest and most fertile of the West India islands, 390 miles long from east to west, and from 60 to 150 broad.

Hightower, station of the American Board in the Cherokee country, on a river named E-towee, corrupted into Hightower,

80 miles south-southeast of Brainerd, and 35 west of south from Carmel.

Honoruru, the principal settlement on the island of Woahoo, one of the Sandwich islands. It is on the southern side of the island.

Hopefield, a station of the U. F. M. Society among the Osages of the Arkansas, about four miles from Union.

I-ik-hun-nah, a settlement of from 20 to 25 families, in the northeast district of the Choctaw country, about 30 miles west of Mayhew. It has been formed within three or four years, through the influence of Capt. Folsom, an enlightened chief. Most of these families previous to their coming together, were wanderers, without industry, property, or character. For the last two years, they have excluded whiskey entirely from their settlement, have built comfortable houses, and possess fields in which they raise a good supply of corn and other vegetables.

Jerusalem, the capital of the ancient Judea, and the modern Palestine. Population estimated by Messrs. Fisk and King at 20,000; viz. 10,000 Mussulmen, 6,000 Jews, 2,000 Greeks, 1,500 Catholics, and 500 Armenians.

Juzon's, *Mr.* station in the southeast district of the Choctaw country, about 100 miles southeast from Mayhew.

Kiruah, station on the western shore of the island of Owhyhee, nearly equi-distant from the northern and southern points of the island.

Lahinah, a station of the American Board, on the southern side of the island of Mowee, in the Sandwich Islands.

Liberia, the territory of the American Colonization Society, on the southwest coast of Africa. It embraces a narrow tract of country on each side of Mesurado river at its mouth, including Cape Mesurado, in lat. 6° 18' North. The soil is very fertile, and the climate well suited to the richest productions of tropical climates.

Mackinaw, station of the United Foreign Missionary Society, on the island of Michilimackinac, in the strait which leads from Lake Michigan into Lake Huron. The school at this station has 47 Indian children.

Mahim, a station of the American Board, on the north part of the island of Bombay, six miles from the city.

Malta, an island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. The English Church Missionary Society have one of their stations on the island. The American Board have here a printing establishment, for the support of which individuals in Boston and elsewhere, engaged to pay \$3,000 annually for five years, in all \$15,000, the greater part of which has been

already received. During the past year, 16,200 Tracts have been issued from this establishment in the Romaic or Modern Greek; 450 in the Greco-Turkish; and 7,000 in Italian; in all 23,650.

Manepy, a station of the American Board on the island of Ceylon, four miles and a half N.W. of Jaffnapatam.

Mayhew, a station of the American Board in the Choctaw country, in the Northeast District, on the Ook-tib-be-ha Creek, 12 miles above its junction with the Tombigbee, 90 miles east of Elliot, and 18 W. of Columbus.

Menominees, a tribe of Indians, about 4,000 in number, who inhabit the country west of Green-Bay in the Northwest Territory. Their villages are principally on the banks of Menominie and Fox rivers.

Miamis, a tribe of Indians about 1,000 in number. Their villages are principally on the head waters of the Wabash and the Maumee.

Mohawks, Indians, inhabiting the banks of Grand river in Upper Canada.

Monroe, a station of the Synodical Society of S. Carolina and Georgia among the Chickasaws, in the N.E. part of the state of Mississippi. It is on the high land which divides the waters of the Yazoo from the Tombigbee, one mile and a half S. of M'Intoshville, 30 W. of Cotton-Gin-port, and a little west of the old Natchez road. A mission school has been in regular operation here since March, 1823. It contains at present 56 scholars.

Monrovia, the principal settlement of the American colonists in Liberia, in West Africa. It is pleasantly situated on the high bank of Mesurado river, half a mile from its mouth, with a prospect of the bay on one side, and of the ocean on the other. The town is laid out in regular squares, and consists of about 70 or 80 neat and comfortable houses.

Mooshoolatubbee's, a station of the American Board in the northeast district of the Choctaw country, 20 miles S.E. of Mayhew. Here is a school.

Mouree, one of the Sandwich Islands, 30 miles N.W. of Owhyhee. It contains 600 square miles.

Neosho, a station of the U. F. M. Society among the Osages of the Missouri, on a river of the same name, about 50 miles southwest of Harmony.

Oneidas, Indians, 1,000 in number. A few years ago they resided in Oneida county, N.Y. near Oneida lake, but a part of the tribe has since removed to the neighbourhood of Green-Bay in the N.W. territory. Mr. Williams, the missionary to this tribe, is the son of an Indian chief.

Ochelogy, a station of the United Brethren in the Cherokee country, 30 miles

from Spring-place in a southerly direction, established in 1821.

Oodooville, a station of the American Board, 5 miles north of Jaffnapatam.

Osages, a tribe of Indians in the Arkansas and Missouri territories. The Osages of the Missouri live in two separate villages, six miles apart, on the Osage river, about 360 miles above its junction with the Missouri. These villages are distinguished by the names of Great and Little Osages. The Osages of the Arkansas inhabit several villages on the branches of the Arkansas river, about 150 miles southwest of the villages of the Great and Little Osages. The whole number of the tribe is estimated at 8,000, of whom 4,000 are Great Osages, 2000 Little Osages, and 2000 Osages of the Arkansas. Four of the missionaries to this tribe have paid considerable attention to the Osage language, and are able to communicate religious instruction with some degree of fluency.

Ottawas, a tribe of Indians, 3 or 4,000 in number, inhabiting various parts of Michigan Territory, the N.W. Territory, and the northern part of Indiana.

Owhyhee, the largest of the Sandwich Islands, at the southeastern extremity of the groupe. It contains about 4,000 square miles.

Panditeripo, a station of the American Board in Ceylon, 9 miles N.W. of Jaffnapatam.

Palestine or the *Holy Land*, a country of Asia, within the limits of the Turkish Empire, lying between the Mediterranean on the W. and the Desert of Arabia on the E. The American Board have stations in this country at Jerusalem and Beyroot. A press is now on its way to Palestine, and the missionaries hope to commence operations with it as soon as it arrives. They have already distributed many Bibles and Tracts in different languages, and to people of various countries.

Putawatomies or *Pottawattamies*, a tribe of Indians, about 3,500 in number, inhabiting various parts of the Michigan Territory, Indiana, and Illinois. The principal division of the tribe occupy five villages, scattered around the southern part of Lake Michigan, within 80 miles of Chicago.

Rangoon, the principal sea-port of the Burman empire, on the north bank of the eastern branch of the Ahrawahtec river, 30 miles from its mouth. Population, 30,000. A church of 18 native converts has been gathered here. The labours of the missionaries have been suspended by the war between the Burmese and the English, and the capture of the city by the latter.

Riley's, a station of the Methodists, among the Cherokees in Alabama, 12 miles south of Fort Deposit. This station was visited

for the first time by a Methodist minister in the spring of 1822. There are now 108 regular members of society in this part of the nation, and a number of the children can read the word of God, and some of them can write a tolerably good hand.

Ross' Post-Office, a station of the Methodists in the Cherokee country, on the main road, leading from Nashville to Georgia, about 100 miles from the missionary station at Riley's.

Sandwich Islands, a groupe of islands in the North Pacific Ocean, between 18° 50 and 22° 20 north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W.N.W. and E.S.E. Owhyhee being the southeastern island, and Oneehow the northwestern. The distance from the eastern point of Owhyhee to the northwestern side of Oneehow, is about 390 miles.

Saut de St. Mary, a military post of the United States' government, on the strait or river which leads from Lake Superior to Lake Huron. The Western Missionary Society employed a missionary here during the past year.

Senecas, a tribe of Indians nearly 3,000 in number, inhabiting various reservations in New-York and Ohio. The United Foreign Missionary Society have a station among these Indians 4 or 5 miles from Buffalo, near the outlet of Lake Erie. It was established in 1811 by the New-York Missionary Society, and transferred to the U. F. M. Society in 1821. A very interesting and promising school, of thirty Indian children, was removed from this station, in February, 1823, under a law of the state. An unsuccessful application was immediately made to the Legislature, then in session, for its restoration. Another application will be made at the present session; and there is reason to hope that both teachers and pupils will soon be permitted to return to the Missionary buildings. There is here a missionary church embracing six Indian natives.

Shawnees, a tribe of Indians, about 800 in number, inhabiting the N.W. part of Ohio, and the N.E. part of Indiana, around the head waters of the Maumee.

South America.—The American Board are taking measures to ascertain the moral and religious state of this continent. On the 25th of July, 1823, Mr. John C. Brigham and Mr. Theophilus Parvin, the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton, sailed from Boston for Buenos Ayres. Mr. Parvin remains at Buenos Ayres, where he has a flourishing school. Mr. Brigham is probably by this time in Chili, from whence he will proceed to Peru and Colombia, distributing the Scriptures,

and observing the religious and moral state, and prospects of the countries through which he passes.

Spring-place, a station of the United Brethren among the Cherokees in Georgia, about 35 miles southeast of Brainerd.

Tannah, the chief town on the island of Salsette, and a station of the American Board, 25 miles from Bombay.

Tillipally, a station of the American Board, in Ceylon, 9 miles north of Jaffnapatam.

Tuscaroras, a tribe of Indians, about 300 in number, in the western part of New-York. The Tuscarora village is 4 miles east of Lewistown in Niagara county. A mission at this place which had been under the care of the New-York Missionary Society for 20 years, was transferred to the United Foreign Missionary Society in 1821. Here is a church of 21 Indian members.

Union, a station of the U. F. M. Society, among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas, and 700 from the junction of the Arkansas and the Mississippi. Here is a school of 21 Indian children, who live in the mission family.

Upper Sandusky, a station of the Methodist Missionary Society on the Wyandot reservation, in the N.W. part of Ohio. It is 65 or 70 miles N. of Columbus, the capital of Ohio.—There are now 260 members of the church in this place.

Valley-towns, a station of the Baptists among the Cherokees, on the river Hiwassee in the S.W. corner of North Carolina.

Wiakaah, a station of the American Board on the N.E. side of the island of Owhyhee.

Willstown, a station of the American Board among the Cherokees in Alabama, 50 miles southwest of Brainerd.

Wimaah, a station of the American Board in the Sandwich Islands, on the south side of the island of Atooi.

Winnebagoes, a tribe of Indians in the N.W. territory, about 6000 in number. Their villages are principally near the banks of the Fox and Ouisconsin river.

Withington, a station of the Baptist Board of Missions, among the Creeks. It is on the Chatahoochie river, within the chartered limits of Georgia.

Woahoo, one of the Sandwich Islands, and much the finest of the whole groupe. It lies N.W. of Owhyhee.

Wyandots, a tribe of Indians, partly in the U. States, and partly in Upper Canada. Their principal settlement in the U. States is at Upper Sandusky in Ohio. In Canada they have villages on the river Canara, near Fort Malden.

Colonization of the Indians.

On the 27th of January, a message was received by Congress from the President, accompanied with sundry documents in relation to the various tribes of Indians within the United States, and recommending a plan for their future location and government. From these documents, it appears, that there are now remaining within the chartered limits of the different states and territories, tribes, and remnants of tribes of Indians, who number, in the aggregate, 97,384 souls, and claim 77,602,318 acres of land.

It is proposed that the tribes residing in New-York, the Peninsula of Michigan, and the northern parts of Indiana and Illinois, together with the Ottowas in Ohio; (in all, about 13,150 souls,) should be removed to the country west of Lake Michigan, and north of the state of Illinois; and that the tribes residing in North Carolina, Georgia, Alabama, Mississippi, Tennessee, Arkansas territory, Missouri, the southern and middle parts of Illinois and Indiana, and a part of Ohio, (in all, 78,814 souls,) should be removed to the country immediately west of the State of Missouri. Nothing is said respecting the destination of the small remnants of tribes in Maine, Massachusetts, Connecticut, Virginia, South Carolina, and Louisiana. They number in all 4,336 souls, and we presume will be sent partly to the north, and partly to the west.

As the removal of these tribes must very deeply affect the plans of every Society concerned in Indian missions, we deem it proper to lay before our readers all the important documents relating to the subject. The following is the message of the President.

Being deeply impressed with the opinion, that the removal of the Indian tribes from the lands which they now occupy within the limits of the several states and territories, to the country lying westward and northward thereof, within our acknowledged boundaries, is of very high importance to our Union, and may be accom-

plished, on conditions, and in a manner, to promote the interest and happiness of those tribes, the attention of the Government has been long drawn, with great solicitude, to the object. For the removal of the tribes within the limits of the state of Georgia, the motive has been peculiarly strong, arising from the compact with that state, whereby the United States are bound to extinguish the Indian title to the lands within it, whenever it may be done peaceably and on reasonable conditions. In the fulfilment of this compact I have thought that the United States should act with a generous spirit, that they should omit nothing which should comport with a liberal construction of the instrument, and likewise be in accordance with the just rights of those tribes. From the view which I have taken of the subject, I am satisfied, that, in the discharge of these important duties, in regard to both the parties alluded to, the United States will have to encounter no conflicting interests with either: on the contrary, that the removal of the tribes, from the territory which they now inhabit, to that which was designated in the message at the commencement of the session, which would accomplish the object for Georgia, under a well-digested plan for their government and civilization, which should be agreeable to themselves, would not only shield them from impending ruin, but promote their welfare and happiness. Experience has clearly demonstrated, that, in their present state, it is impossible to incorporate them, in such masses, in any form whatever, into our system. It has also demonstrated, with equal certainty, that, without a timely anticipation of, and provision against, the dangers to which they are exposed, under causes which it will be difficult, if not impossible, to control, their degradation and extermination will be inevitable.

The great object to be accomplished is, the removal of those tribes to the territory designated, on conditions which shall be satisfactory to themselves, and honourable to the United States. This can be done only by conveying to each tribe a good title to an adequate portion of land, to which it may consent to remove, and by providing for it there, a system of internal government, which shall protect their property from invasion, and, by the regular progress of improvement and civilization, prevent that degeneracy which has generally marked the transition from the one to the other state.

I transmit, herewith, a report from the Secretary of War, which presents the best estimate which can be formed from the documents in that Department, of the number of Indians within our states and territories, and of the amount of lands held by the several tribes within each; of the state of the country lying northward and westward thereof, within our acknowledged boundaries; of the parts to which the Indian title has already been extinguished, and of the conditions on which other parts, in an amount which may be adequate to the object contemplated may be obtained. By this report, it appears, that the Indian title has already been extinguished to extensive tracts in that quarter, and that other portions may be acquired to the extent desired, on very moderate conditions. Satisfied, I also am, that the removal proposed is not only practicable, but that the advantages attending it, to the Indians, may be made so apparent to them, that all the tribes, even those most opposed, may be induced to accede to it, at no very distant day.

The digest of such a government, with the consent of the Indians, which should be endowed with sufficient power to meet all the objects contemplated, to connect the several tribes together in a bond of amity, and preserve order in each; to prevent intrusions on their property; to teach them, by regular instructions, the arts of civilized life, and make them a civilized people, is an object of very high importance. It is the powerful consideration, which we have to offer to these tribes as an inducement to relinquish the lands on which they now reside, and to remove to those which are designated. It is not doubted, that this arrangement will present considerations of sufficient force to surmount all their prejudices in favour of the soil of their nativity, however strong they may be. Their elders have sufficient intelligence to discern the certain progress of events, in the present train, and sufficient virtue, by yielding to momentary sacrifices, to protect their families and posterity from inevitable destruction. They will also perceive that they may thus attain an elevation, to which, as communities, they could not otherwise aspire.

To the United States, the proposed arrangement offers many important advantages in addition to those which have been already enumerated. By the establishment of such a government over these tribes, with their consent, we become, in reality, their benefactors. The relation of conflicting interests, which has heretofore existed between them and our frontier settlements, will cease. There will be no more wars between them and the United States. Adopting such a government, their movement will be in harmony with us, and its

good effect be felt throughout the whole extent of our territory, to the Pacific. It may fairly be presumed, that, through the agency of such a government, the condition of all the tribes inhabiting that vast region, may be essentially improved: that permanent peace may be preserved with them, and our commerce be much extended.

With a view to this important object, I recommend it to Congress to adopt, by solemn declaration, certain fundamental principles, in accord with those above suggested, as the basis of such arrangements as may be entered into with the several tribes, to the strict observance of which the faith of the nation shall be pledged. I recommend it also to Congress, to provide, by law, for the appointment of a suitable number of Commissioners, who shall, under the direction of the President, be authorized to visit, and explain to the several tribes, the objects of the Government, and to make with them, according to their instructions, such arrangements as shall be best calculated to carry those objects into effect.

A negotiation is now depending with the Creek nation for the cession of lands held by it within the limits of Georgia, and with a reasonable prospect of success. It is presumed, however, that the result will not be known during the present session of Congress. To give effect to this negotiation, and to the negotiations which it is proposed to hold, with all the other tribes within the limits of the several states and territories, on the principles and for the purposes stated, it is recommended, that an adequate appropriation be now made by Congress.

The following is the letter from Mr. Calhoun to the President of the United States, dated January 24th, 1825.

In obedience to your instructions, directing a statement of the names of the Indian tribes now remaining within the limits of the different states and territories, the number of each tribe, and the quantity of land claimed by each; also, an estimate of the amount of appropriation necessary to commence the work of moving the Indians beyond the Mississippi, to be laid before you I herewith enclose a report from Colonel M'Kenney, to whom is assigned the charge of the office of Indian affairs, which contains all of the information required, except the estimate of the sum that will be necessary to be appropriated to commence the removal.

In forming the estimate required, it will be necessary to take a summary view of the number and position of the several tribes to be removed, and to form a plan in detail for their removal.

It appears, by the report enclosed, that there are in the several states and territo-

ries, not including the portion of Michigan territory west of Lake Michigan, and north of the state of Illinois, about 97,000 Indians, and that they occupy about 77,000,000 of acres of land.

The arrangement for the removal, it is presumed, is not intended to comprehend the small remnants of tribes in Maine, Massachusetts, Connecticut, Rhode Island, Virginia, and South Carolina, amounting to 3,023. To these also may be added the remnants of tribes remaining in Louisiana, amounting to 1,313, as they are each of them so few in number, that, it is believed, very little expense or difficulty will be found in their removal, making together 4,336, which, subtracted from the 97,000, the entire number in the states and territories, will leave 92,664, to be removed. Of these, there are residing in the northern parts of the states of Indiana, Illinois, in the peninsula of Michigan, and New-York, including the Ottowas in Ohio, about 13,150; which, I would respectfully suggest, might be removed, with advantage, to the country west of Lake Michigan, and north of the state of Illinois. The climate and the nature of the country are much more favourable to their habits, than that west of the Mississippi; to which may be added, that the Indians in New-York have already commenced a settlement at Green Bay, and exhibit some disposition to make it a permanent one; and that the Indians referred to in Indiana, Illinois, in the Peninsula of Michigan, and Ohio, will find in the country designated, kindred tribes, with whom they may be readily associated. These considerations, with the greater facility with which they could be collected in that portion of the country, compared with that of collecting them west of the Mississippi, form a strong inducement to give it the preference. Should the proposition be adopted, the Indians in question might be gradually collected, as it became necessary, from time to time, to extinguish the Indian title in Indiana, Illinois, and Michigan, without incurring any additional expense, other than what is usually incidental to such extinguishment. Deducting, then, the Indians residing in the northwestern parts of Indiana, Illinois, in Michigan, and New-York, with the Ottowas in Ohio, amounting to 13,159, from 92,664, will leave but 79,514. It is proper to add, that a late treaty with the Quapaws stipulates, and provides for their removal, and that they may also be divided from the numbers for whose removal provision ought to be made. They are estimated at 700, which, deducted from 79,514, will leave 78,814 to be removed west of the state of Missouri and territory of Arkansas, should the views of the Department be adopted.

Of these, there are estimated to reside in the states of North Carolina, Georgia,

Tennessee, Alabama, and Mississippi, 53,625, consisting of Cherokees, Creeks, Choctaws, and Chickasaws: and claiming about 33,573,176 acres, including the claim of the Cherokees in North Carolina; 3,032 in Ohio, and in the southern and middle parts of Indiana and Illinois, consisting of Wyandotts, Shawnees, Senecas, Delawares, Kaskaskias, and Miamis and Eel rivers; 5,000 in Florida, consisting of Seminoles, and remnants of other tribes; and the remainder in Missouri and Arkansas, consisting of Delawares, Kickapoos, Shawnees, Weas, Iowas, Piankeshaws, Cherokees, Quapaws, and Osages.

The next subject of consideration, will be, to acquire a sufficient tract of country west of the state of Missouri and territory of Arkansas, in order to establish permanent settlements, in that quarter, of the tribes which are proposed to be removed. The country between the Red River and the Arkansas has already been allotted to the Choctaws, under the treaty of the 13th October, 1820. The country north of the river Arkansas, and immediately west of the state of Missouri is held almost entirely by the Osages and the Kanzes. The principal settlement of the former being on the Osage river, not far west of the western boundary of Missouri; and of the latter, on the Missouri river, near Cow Island. There is a band of the Osages situated on the Verdigris, a branch of the Arkansas. Governor Clark has been already instructed to take measures to remove them from the Verdigris, to join the other bands on the Osage river. To carry this object into effect, and to extinguish the title of the Osages upon the Arkansas, and in the state of Missouri; and also to extinguish the title of the Kanzes to whatever tract of country may be necessary to effect the views of the government, will be the first object of expenditure; and would require an appropriation, it is believed, of not less than 30,000 dollars. After this is effected, the next will be, to allot a portion of the country to each of the tribes, and to commence the work of removal. The former could be effected, by vesting in the President discretionary power to make the location: and the latter, by commencing with the removal of the Cherokees, Piankeshaws, Weas, Shawnees, Kickapoos, and Delawares, who now occupy different tracts of country, lying in the northwestern portion of the Arkansas territory, and the southwestern portion of the state of Missouri. It is believed that the Cherokees, to whom has been allotted a country lying between the Arkansas and White rivers, will very readily agree to remove their eastern boundary farther west, on the consideration, that, for the lands thereby ceded, they may have assigned to them an equal quantity farther west, as

they have evinced a strong disposition to prevent the settlement of the whites to the west of them. It is probable, that this arrangement could be effected by an appropriation of a few thousand dollars, say five thousand, for the expense of holding the treaty. Nor is it believed that there will be any difficulty in inducing the Piankeshaws, Weas, Shawnees, Kickapoos, and Delawares, to occupy a position, that may be assigned to them, west of the state of Missouri; or that the operation will be attended with any great expense. The kindred tribes, in the states of Ohio and Indiana, including the Wyandotts, the Senecas, and the Miamies and Eel rivers, in those states; and the Kaskaskias, in Illinois, it is believed, might be induced, without much difficulty, to join them, after those now residing in Missouri are fixed in their new position, west of that state. Of the sum that will be necessary for this purpose, it is difficult to form an estimate. These tribes amount to 3,082. The expense of extinguishing their title to the lands occupied by them, will probably be high in comparison with the price which has been usually given for lands in that quarter, as they, particularly the Indians in Ohio, have made some advances in civilization, and considerable improvements on their lands. The better course would be, to remove them gradually, commencing with those tribes which are most disposed to leave their present settlements, and, if this arrangement should be adopted, an appropriation of 20,000 dollars would be sufficient to commence with.

It may, however, be proper to remark, that these tribes, together with those in New-York, have indicated a disposition to join the Cherokees on the Arkansas, and that a deputation of the former, with a deputation from those Cherokees, are now on their way to the seat of Government, in order to make some arrangements to carry the proposed union into effect. Should it be accomplished, it would vary the arrangement which has been suggested in relation to them, but will not, probably, materially vary the expense.

It only remains to consider the removal of the Indians in Florida, and the four southern tribes residing in North Carolina, Georgia, Tennessee, Alabama, and Mississippi.

It is believed that immediate measures need not be taken with regard to the Indians in Florida. By the Treaty of the 18th September, 1823, they ceded the whole of the northern portion of Florida, with the exception of a few small reservations, and have had allotted to them the southern part of the peninsula; and it is probable that no inconvenience will be felt for many years, either by the inhabitants

of Florida, or the Indians, under the present arrangement.

Of the four southern tribes, two of them, the Cherokees and Choctaws, have already allotted to them a tract of country west of the Mississippi. That which has been allotted to the latter, is believed to be sufficiently ample for the whole nation, should they emigrate; and if an arrangement, which is believed not to be impracticable, could be made between them and the Chickasaws, who are their neighbours, and of similar habits and dispositions, it would be sufficient for the accommodation of both. A sufficient country should be reserved to the west of the Cherokees on the Arkansas, as a means of exchange with those who remain on the east. To the Creeks might be allotted a country between the Arkansas and Canadian river, which limits the northern boundary of the Choctaw possessions in that quarter. There is now pending with the Creeks a negotiation, under the appropriation of the last session, with a prospect, that a portion of that nation which resides within the limits of Georgia, may be induced, with the consent of the nation, to cede the country which they occupy for a portion of the one which it is proposed to allot for the Creek nation on the west of the Mississippi. Should the treaty prove successful, its stipulations will provide for the means of carrying it into effect, which will render any additional provision at present unnecessary. It will be proper to open new communications with the Cherokees, Choctaws, and Chickasaws, for the purpose of explaining to them the views of the government, and inducing them to remove beyond the Mississippi, on the principles and conditions which may be proposed to the other tribes. It is known, that there are many individuals of each of the tribes, who are desirous of settling west of the Mississippi, and should it be thought advisable, there can be no doubt, that if, by an adequate appropriation, the means were afforded the government of bearing their expense, they would emigrate. Should it be thought, that the encouragement of such emigration is desirable, the sum of 40,000 dollars, at least, would be required to be appropriated for this object, to be applied under the discretion of the President of the United States. The several sums which have been recommended to be appropriated, if the proposed arrangements should be adopted, amount to 95,000 dollars. The appropriation may be made either general or specific, as may be considered most advisable.

I cannot, however, conclude without remarking that no arrangement ought to be made which does not regard the interest of the Indians, as well as our own, and that to protect the interest of the former, decisive

measures ought to be adopted to prevent the hostility, which must almost necessarily take place if left to themselves, among tribes hastily brought together, of discordant character; and many of which are actuated by feelings far from being friendly towards each other. But the preservation of peace between them will not alone be sufficient to render their condition as eligible in their new situation, as it is in their present. Almost all of the tribes proposed to be affected by the arrangement, are more or less advanced in the arts of civilized life, and there is scarcely one of them, which has not the establishment of schools in the nation, affording at once the means of moral, religious, and intellectual improvement. These schools have been established for the most part by religious societies, with the countenance and aid of the government, and on every principle of humanity the continuance of similar advantages of education ought to be extended to them in their new residence. There is another point which appears to be indispensable to be guarded, in order to render the condition of this race less afflicting. One of the greatest evils to which they are subject, is that incessant pressure of our population, which forces them from seat to seat, without allowing time for that moral and intellectual improvement for which they appear to be naturally eminently susceptible. To guard against this evil, so fatal to the race, there ought to be the strongest and the most solemn assurance, that the country given them should be theirs, as a permanent home for themselves and their posterity, without being disturbed by the encroachments of our citizens. To such assurance, if there should be added a system by which the government, without destroying their independence, would gradually unite the several tribes under a simple, but enlightened system of government and laws, formed on the principles of our own, and to which, as their own people would partake in it, they would, under the influence of the contemplated improvement, at no distant day, become prepared, the arrangements which have been proposed would prove to the Indians and their posterity a permanent blessing. It is believed that, if they could be assured that peace and friendship would be

maintained among the several tribes: that the advantages of education which they now enjoy would be extended to them; that they should have a permanent and solemn guarantee for their possessions, and receive the countenance and aid of the government for the gradual extension of its privileges to them, there would be among all the tribes a disposition to accord with the views of the government. There are now in most of the tribes, well educated, sober, and reflecting individuals, who are afflicted at the present condition of the Indians, and despondent at their future prospects. Under the operation of existing causes, they behold the certain degradation, misery, and even the final annihilation of their race, and, no doubt, would gladly embrace any arrangement which would promise to elevate them in the scale of civilization, and arrest the destruction which now awaits them. It is conceived that one of the most cheap, certain, and desirable modes of effecting the object in view, would be, for Congress to establish fixed principles, such as have been suggested as the basis of the proposed arrangement, and to authorize the President to convene, at some suitable point, all of the well-informed, intelligent, and influential individuals of the tribes to be affected by it, in order to explain to them the views of the government, and to pledge the faith of the nation to the arrangements that might be adopted. Should such principles be established by Congress, and the President be vested with suitable authority to convene the individuals as proposed, and suitable provision be made to meet the expense, great confidence is felt, that a basis of a system might be laid, which, in a few years, would entirely effect the object in view, to the mutual benefit of the government and the Indians, and which, in its operations, would effectually arrest the calamitous course of events to which they must be subject without a radical change in the present system. Should it be thought advisable to call such a convention, as one of the means of effecting the object in view, an additional appropriation of 30,000 dollars will be required; making in the whole one hundred and twenty-five thousand dollars to be appropriated.

All of which is respectfully submitted.

Negotiations with the Creeks.*

It is well known that the people of Georgia have been extremely anxious, for some

time, to get possession of all the Indian lands within their limits, and that at their

* The number of the Creek Indians is variously stated from 16,000 to 20,000. Their country embraces about 12,500 square miles, or 8,000,000 acres, of which 4,245,760 are

within the limits of Georgia, and the remainder in Alabama. The settlements in Alabama lie principally along the Tallapoosa and its branches, and are termed the Upper Towns;

earnest solicitation, the government of the United States has from time to time extinguished the Indian title to large tracts, till at length both the Creeks and Cherokees have come to a fixed determination not to sell another foot of their territory on any condition whatever. This determination was distinctly avowed by the Creeks at two meetings of Chiefs, one held at Tuckabatchee in May last, and the other at the Pole-Cat Springs in November. Alarmed at these proceedings of the Indians, the Georgians are now more earnest than ever for the entire extinguishment of their title, and are importunate in their applications to the general government to remove them beyond the limits of the state. They claim that when Georgia ceded her right in these lands to the United States, in 1804, the United States came under obligations to extinguish the Indian title to every part of the country lying within her chartered limits. They complain that this contract has not been fulfilled; that on the contrary, the government has encouraged missionaries to settle among the Indians, and that these missionaries have so far succeeded in civilizing them that they have become strongly attached to agriculture and the arts, and are so fully sensible of the value of their lands that they are unwilling to sell them, and return to the savage state in the regions beyond the Mississippi.

In reply to all this, the officers of the general government say that the contract with Georgia requires the United States to extinguish the Indian title, only "so soon as it can be done peaceably and on reasonable terms;" they refer to the immense tracts of country already ceded by the Indians, and the large sums paid for them from the national treasury, as proof that the general government is sincerely desirous of fulfilling its contract; they say that the government ought not to be blamed for its kindness to the Indians, and that it is

those in Georgia are principally on the banks of the Chatahoochee, and are termed the Lower Towns. The *Big Warrior* is head Chief of the Upper Towns, and General *M'Intosh* of the Lower Towns. *M'Intosh* is also Speaker of the nation. The *Little Prince* is highest in authority, being head Chief of the whole tribe.

ridiculous to suppose that the contract was intended to prohibit acts of common humanity. Such, in substance, is the answer of the government. As a still farther proof, however, of its earnest desire to fulfil the contract, two commissioners, Col. Campbell and Major Merriwether, were recently appointed to open negotiations anew with the Creeks, for the cession of their lands. Both these commissioners are citizens of Georgia, and warmly interested in behalf of the state. They met the Indians at Broken Arrow, a town on the Chatahoochee river, on the 29th of November last. The negotiations were commenced on the 1st of December, with the Chiefs of the nation, in number about two hundred. There were in attendance, however, from six to ten thousand of the inhabitants of the country collected together by the deep interest of the occasion. The negotiations continued from the 1st to the 18th of December.

The following account of the proceedings is from the Journal of the Commissioners.

Dec. 7, 1824.—The inclemency of the weather prevented a meeting of the Chiefs on yesterday. On this day the following Address was delivered to them in full council:

Friends and Brothers of the Creek Nation:

We met you on Saturday last around your great council fire, and were received with the pipe and right hand of friendship. We then informed you that we had the same feeling towards you, and that we were commissioned by our Father the President of the United States. We also told you that on this day we would make known to you the object of our visit. We now tell you, that upwards of twenty years ago a bargain was made between the United States and Georgia. The United States agreed to purchase for Georgia all the lands lying within certain limits. In this direction, the line runs from Florida up the Chatahoochee to the first big bend above the mouth of Uchee Creek, and thence to Nickojac on the Tennessee river. Georgia has made several requests of the United States to have this agreement carried into effect. The United States, feeling bound by her contract, has appointed commissioners, and they are now before you on this business. The President finds you entirely surrounded by white people. He sees that there are frequent interruptions by encroachments on both sides. A great many complaints are sent to him. He has attended to all these things, as he wished to make them all quiet. He has extensive

tracts of country under his dominion beyond the Mississippi, which he is willing to give you in exchange for the country you now occupy. We make you an offer, not only for your territory within the limits of Georgia, but for your whole country. The price which we are to give can be more fully stipulated hereafter. This can consist, in a great measure, of other lands of such extent and value as may be agreed upon. But our government would do something more, so as to make your removal easy, and your new settlement secure and comfortable. In a matter of this weight, we cannot say at once all we have to lay before you. We shall expect you to listen to us as long as we have any thing to say, and we will do the same by you. We want you to take time and consider, and deliberate well before you decide either way. We know that our government has not directed us to make an unjust or improper offer to you. We cannot consent, therefore, that our propositions should be put aside in a hasty manner. After going fully into the subject on both sides, we shall be able to lay our proceedings before the President, and let him decide upon what has been done.

Whenever you are ready to answer us, we shall be ready to meet you. In all our intercourse, we desire good understanding.

YOUR FRIENDS AND BROTHERS.

Dec. 8.—The following reply was this day made by the Chiefs to the Address of yesterday :

Friends and Brothers :

On Saturday last we received you as members of our Father's family. The pipe, as a token of peace, was offered to you, and you received it ; the right hand of friendship was extended to you, and you did not refuse. Your talk was, that you were sent to us by our Father the President of the United States ; that you would, in two days, repeat to us our Father's talk. You have, in part, done so.—You have told us that upwards of twenty years ago a bargain was made between the United States and Georgia ; that the United States agreed to purchase for Georgia all its lands lying within certain limits, &c. The agreement between our Father, the President of the United States, and our Brothers of Georgia, we have never before this time been acquainted with, nor are we now convinced that any agreement between the United States and the state of Georgia will have the effect of alienating the affections of a just parent from a part of his children, or aggrandizing the one by the downfall and ruin of the other. That ruin is almost the inevitable consequence of a removal beyond the Mississippi we are convinced. It is true, very true, that we are "surrounded

by white people ;" that there are encroachments made. What assurances have we that similar ones will not be made on us, should we deem it proper to accept your offer, and remove beyond the Mississippi ? and how do we know that we would not be encroaching on the people of other nations ?

We will await your next communication, entertaining the hope that you will then acquaint us with the whole of your talk.

We have all confidence in our Father, the President, and in yourselves as commissioned by him, and are convinced that you will deal justly by us.

As we have met friends, we wish to continue so, let the result of our meeting be as it may.

Your Friends and Brothers,
LITTLE PRINCE,
O. FORTBLE YOHOLU,
Speaker of the Upper Creeks.
WM. M'INTOSH,
Speaker of the Nation.
HOPOY HADGO.

Dec. 9.—The following Address was this day made to the Chiefs.

Friends and Brothers :

We attended your council yesterday, and received your talk, which we are glad to find made in a spirit of good feeling and liberality. This was expected of you, on account of the kindness and protection which has always been extended to you by the United States. You have requested that the whole of our talk be delivered at this time. We have no objection to go fully into that subject, and although the time allowed is very short we believe we shall be able to comply with your request.—Brothers, we now proceed to explain the nature of your connexion with the General Government, and although it may not be very pleasing, it is nevertheless true.

We ask you, how did the Muscogee nation come by this country ? You came from the west and took the country from another people, who were in possession. After living here a great many years, the people from over the *big waters* came in large vessels and took some of the country from you, and set up their own government, and made laws, and made you obey them. Ninety-two years ago the British granted a charter to all the land between Savannah and Alatamaha rivers, up to their heads, and thence to the western ocean. Then, afterward, sixty years ago, the same British government extended the limits of Georgia to St. Mary's river ; thence, along the Florida line, to Mississippi river.

All this was Georgia till 1802. We will now tell you how the country we have described happened to belong to the United States :—About fifty years ago, a war broke out between the British and her own peo-

ple who were here. The war lasted seven years, and the British were conquered—you took part in that war, and were conquered also. All the country which was conquered, belonged then to the conquerors. The British were all driven off, and you would have shared the same fate, but for the humanity and goodness of the new government, which was established after the war. This new government was called the United States of America; and directly after it was formed, it held treaties with you, and all other Indian tribes.—You are not the only tribe that fought on the side of the British; every other tribe did the same, and all were treated alike—all gave up and claimed protection, and were received into favour. The Delawares made a treaty at Fort Pitt, and gave up their power; the Six Nations, did the like at Fort Stanwix; the Cherokees, at Hopewell, and the Creeks, at New-York.

Since the war of the Revolution, when General Washington fought, the Indian tribes have had no power in the United States. It was not your fault that your forefathers fought against their country, yet you have to be the sufferers by their rashness. Since this time some of you have shown yourselves worthy of being the President's children, by fighting by the side of the white man against the foes of liberty. The President will always stand by you, and protect you against want, and against your enemies. He has not sent us here to make offers, or propose schemes for your injury or destruction. On the contrary the most earnest wish of his heart is, that you should be preserved; that you should live and prosper; that you should advance in civilization; that you should have good laws, and obey them; that you should have schools, and learn; that you should have churches, and worship him who made you. But the question is, how are we to attain these desirable ends? The President, in great goodness, has pointed out the way: Fifteen years ago he advised some of his red children to go beyond the Mississippi. Five thousand went, and are free from intrusion and disturbance from the whites. These limits are extended, and they are not surrounded and hemmed in on every side. If the young men wish to pursue the game, it is there found in abundance; if they wish to become herdsmen and cultivators, the soil is well suited for these purposes. But, above all, if you wish to quit the chase, to free yourselves from barbarism, and settle down in the calm pursuits of civilization and good morals, and to raise up a generation of Christians, you had better go. The aid and protection of the government will go with you. The good wishes of the best men alive will go with you; and the missionaries, with

their schools, and meeting-houses, and good examples and prayers, will be planted in the midst of you. Brothers, the talk which we now deliver to you is from the mouth of a great and good man, our father, the President. In speaking to his Cherokee children, he says these words; "My impression is strong, that it would promote essentially the security and happiness of the tribes within our limits, if they could be prevailed on to retire west and north of our states and territories, on lands to be procured for them by the United States, in exchange for those on which they now reside. Surrounded as they are, and pressed as they will be on every side, by the white population, it will be difficult, if not impossible, for them, with their kind of government, to sustain order among them. Their interior will be exposed to frequent disturbances, to remedy which, the interposition of the United States will be indispensable, and thus their government will gradually lose its authority, until it is annihilated. In this process the moral character of the tribes will also be lost, since the change will be too rapid to admit their improvement in civilization, to enable them to institute and sustain a government founded on our principles, if such a change were compatible either with the compact of Georgia, or with our general system, or to become members of a state, should any state be willing to adopt them in such numbers. But all these evils may be avoided if these tribes will move beyond the limits of our present states and territories."—These are the words of the President, used no longer ago than last March. We will now give you the talk of the Secretary of War, Mr. Calhoun, to the Cherokees, last January. He says, "You must be sensible that it will be impossible for you to remain for any length of time in your present situation, as a distinct society or nation, within the limits of Georgia, or any other state. Such a community is incompatible with our system, and must yield to it. The truth is too striking and obvious not to be seen by all of you, surrounded as you are by the people of the several states. You must either cease to be a distinct community, and become, at no distant period, a part of the state within whose limits you are, or remove beyond the limits of any state."

We have thus given you the talks of two of the highest authorities of the United States, the President and Secretary of War. These, to be sure, were delivered to the Cherokees, but they apply with equal force to you, for both are within the Georgia limits, and the United States are bound to extinguish your title. Brothers, we might add the talks of the members of Congress from Georgia to the President, and also the talk of our head man, the Governor of

Georgia. We have these by us, and will explain them to you verbally. They are too long to be included in this writing. We can here say this much of them, that they set forth very strongly the rights of Georgia—that the President has listened to them, and sent us here for the purpose of settling matters which threaten to produce the greatest disturbances and serious consequences.

Brothers, before we came into your country, we read in the newspapers, where some of you had held two meetings at Tuckabatchee and Pole-Cat Springs, and signed a talk to “follow the pattern of the Cherokees, and never sell another foot of land.” We fear you have suffered yourselves to be misled. You have made a hasty conclusion which you are unable to support. Whether this was produced by the Cherokee talk that was sent to you, or by the intermeddling officiousness of interested individuals, or by both, we are not exactly prepared to say. But we warn you against the advice of intruders and false prophets. As lofty grounds as the Cherokees have taken, we have no doubt of seeing the time when they will come under the laws of the whites, or go to the west, where they can be to themselves. These two meetings which you have had are rash and premature. They are not binding even upon those who signed them, much less are they binding upon the nation. This is the place where laws are made in full Council, not at Tuckabatchee or Pole-Cat Springs, where a mere handful are gathered together, not, perhaps, so much by their own consent, as by designing individuals. This nation was once led into a dreadful war by bad advisers and false prophets. Take care how you listen to talks which come from such sources. No man, no nation, has a right to interfere with the affairs of this nation. We shall make our propositions open and fair to this Council. If our talk is received, we doubt not but the good of yourselves and of the United States will be advanced. If it is rejected, it will be to the injury of both. There shall be no interference with us, and we shall be inclined to try the extent of our powers, if we detect any interference with you.

Brothers, we have heard you say that you love the country you live in, and that you are opposed to a removal. This is not the first country which has been sold by its proprietors. The United States has lately bought Florida from Spain, and the Spaniards are gone, part to Cuba, and others beyond the seas. The United States, some years ago, bought Louisiana from France, and many of the inhabitants removed thousands of miles from the place of their birth, and where their fathers were buried. The United States have lately made a treaty

with the Seminoles, and have marked out a country for them, and told them to go to it. The United States have exchanged lands with the Choctaws, and that tribe have a flourishing settlement, with which they are very much pleased, on Red River, including the Warm Springs. Other instances might be given, where countries have been sold, and people removed. We believe, that, by an exchange and removal, this nation would secure a safe and permanent resting-place, where they would be free from interruption and disturbance. You would have some encouragement to clear fields and build good houses. They would be yours, and yours not for a short time; but for yourselves and generations afterward. You flourish best when at a distance from the settlements. In going through your country, where do we find the most improvements? On the lines of the states, and even on the public roads, we hardly ever see a field or a house. You retire within, in order to get clear of the intrusions and encroachments of disorderly whites, who sometimes gather upon our frontiers. But even in the interior, the state of your improvements are such as to show that there is something wrong—that you do not consider yourselves at home. You told the Commissioners at the Indian Springs, that your people had quit hunting, and settled down to the industrious use of the axe, hoe, plough, and loom. The game is gone, but still we find you ranging in parties in all directions; some to Florida, some to the Cherokee and Choctaw nations, and some have gone even beyond the Mississippi. Brothers, we plainly see, and we know it to be true, from the talks of the President, the Secretary of War, the Governor of Georgia, the Georgia delegation in Congress, and the Legislature of Georgia, for years past, that one of two things must be done:—you must come under the laws of the whites, or you must remove. Brothers, these are not hard propositions. If you intend to be industrious, and go to work in earnest, our laws will not be burdensome. But the difference would be so quick and so great, that at first it might make you restless and uneasy. But let you go where you will, a change in your condition will be the study of Christians and the work of the Government. Brothers, we now tell you what we, in the name of your father, the President, want you to do. We want the country you now occupy. It is within the limits of Georgia and Alabama. These states insist upon having their lines cleared. The President will do this by giving you a better country, and will aid you in removing; protect you where you may go, against whites and all others, and give you a solemn guarantee in the title and occupancy of the new country which you may select.—We now leave you to pause, to

examine, and decide. This talk comes to you full of friendship, yet it is of serious and important import. By deciding for yourselves, it may prevent others from deciding for you. We want an answer, as soon as it may be convenient to give it. The Congress of the United States and the Legislature of Georgia are both in session, and they will want to know what has been done.—We again assure the nation of our friendly feeling.

DUNCAN CAMPBELL,
JAMES MERRIWETHER.

Dec. 11.—The following reply was this day received from the Chiefs, in answer to the Address delivered them on the 9th inst.

Friends and Brothers,

You have given us a very long talk which we will now answer the most prominent parts of.

You tell us of things which we never heard before. You tell us that the Muscogees are not the original proprietors of this soil; that they came from the West, and obtained it by conquest. This we do not know. From all the traditions which have been handed down to us from our forefathers, we have been impressed with the belief, that we are the original and sole proprietors of the soil. Brothers, the first white people that ever landed here, found us here. The first red people that were known to visit the whites, were from the Coweta town. We are, therefore, under the conviction that our people are the original proprietors of the soil, as an inheritance left to us by our forefathers. As proof of this, every sale of lands which has been made to the whites, has been made by the Muscogees. But admit that we now hold our lands by right of occupancy only—admit the claim of Georgia to have been a good one to that part of country ceded to the United States by the treaty of cession of 1802, a stipulation in that agreement declares, that the United States will extinguish for Georgia the Indian title to the lands within the ceded limits, so soon *only* as it can be done on peaceable and reasonable terms. This certainly admits the claim of the Muscogees to the right of an occupancy, until they are willing to dispose of that occupancy. It is true, that, in the war between Great Britain and her colonies, many of our people were deluded by the British, and persuaded to take the side against the colonies. But after the conclusion of that war, which terminated in favour of the colonies, a new, free, and independent government was formed and acknowledged by all or many of the European powers.

After the establishment of the United States Government, they made treaties with the different tribes, and the first treaty en-

tered into between the Muscogee nation and the United States, at New-York, in August, 1790, the 5th article of which, here follows, viz. "The United States solemnly guarantees to the Creek nation, all their lands within the limits of the United States, to the westward and southward of the boundary line described by the preceding article," expressly guarantees to this nation all the lands within certain limits, and not ceded by that treaty; a part of which lands, are the lands which Georgia now claims. The 2d article of the treaty of Fort Jackson, done in August, 1814, speaks this language: "The United States will guarantee to the Creek nation, the integrity of all their territory, eastwardly and northwardly of the said line, to be run and described as mentioned in the first article."—At the treaty of the Indian Spring in January, 1821, in reply to a request made by the Chiefs of the nation to the Commissioners, for a guarantee to the remainder of their lands, the Commissioners said verbally, "that we had already a sufficient guarantee in two former treaties," alluding, undoubtedly, to the treaties of New-York, in 1790, and Fort Jackson, in 1814. Taking into view, the words of the treaty of cession with Georgia, and the several guarantees in treaty stipulations between this nation and the United States, as well as the letter of the Honourable George Graham, acting Secretary of War, to the Creek deputation, dated 17th March, 1817, an extract of which here follows, viz. "The land which was guaranteed to you by the treaty signed by General Jackson and your Chiefs and head men, on the 9th of August, 1814, is your land, and your father, the President, who holds you and your nation fast by the hand, will take care that no part of it is ever taken from you, excepting by the free consent of the Chiefs and head men, given in council, and for a valuable consideration,"—it seems to have been distinctly understood by the contracting parties, and acknowledged by the government of the United States, that no coercive measures were to be apprehended by us; nor can we believe that our father, the President, will act otherwise than in good faith, in the strict and faithful performance of treaty stipulations. Brothers, we have already parted with various tracts of our land, until we find our limits quite circumscribed—we have barely a sufficiency left us. The proposal to remove beyond the Mississippi, we cannot for a moment listen to. Brothers, we have among us, aged and infirm men and women, and helpless children, who cannot bear the fatigues of even a single day's journey. Shall we, can we leave them behind us? Shall we desert, in their old age, the parents that fostered us? The answer is in your own hearts—No! Again, we feel an affection for the land in which

we were born; we wish our bones to rest by the side of our fathers. Considering, then, our now circumscribed limits, the attachments we have to our native soil, and the assurances which we have, that our homes will never be forced from us, so long as the Government of the United States shall exist, we must *positively decline* the proposal of a removal beyond the Mississippi, or the sale of any more of our territory. Brothers, we feel gratified by the friendly disposition manifested towards us by you, and as we met friendly, so we hope to part.

Your Friends and Brothers.

[Signed as before.]

Dec. 14.—On this day the Commissioners attended the Council, and found them engaged in the earnest discussion of the subject of the treaty. Eight or ten Chiefs delivered their opinions at considerable length, and some with great earnestness and vehemence. After they had closed, the Commissioners were invited in, and having previously arranged with the Council to conduct the negotiation, verbally delivered to them a talk, which insisted, in strong terms, upon the acquisition of the whole country by exchange, or of a part by exchange or purchase. The wishes of the General Government were urged. Efforts were used to convince the Council that such arrangement was indispensable, whether considered in relation to the United States or themselves; that, for the safety and better means of defence of the United States, and to enable her to comply with the compact with Georgia, it was necessary that the states should lie together in a compact form; that, for the protection and improvement of the nation, it was necessary they should go out of the limits of the states. They were warned against the talks of any body except the General Government; that they had been misled by the Cherokees and others, whose duty it was to have instructed them better.

Many other topics were also urged, and documents read, showing the rights of the United States and Georgia, and the opinions and wishes of the General Government.

At the close of the Commissioners' remarks on the above subject, they proposed that the balance of the negotiation should be conducted by a number of Chiefs, to be selected by the Council; and that the mass who were standing round, and occasioning great expense in rations, should be discharged. They also proposed that the place of negotiation should be changed to some room which should be more comfortable and convenient; and that the Commissioners would pay the expense of such a room:

To the whole of these last propositions a flat denial was received. It was answered, that they would discharge none of their

people; that they would meet no where but in the square; and that proceedings should be in the presence of all who were attending. Two Chiefs then gave their answer to the main subject of the Commissioners' talk. These were short but pointed, consisting of but little more than the "emphatic No." The Council were then informed that the Commissioners could not take such answer as conclusive; that they should continue the negotiation as long as they thought proper, and would expect to meet the Council again to-morrow.

Dec. 16.—The Commissioners met the Council again on this day, and gave them a talk. Reference was had to the treaties of Augusta, Galphinton, and Shoulderbone, for the purpose of showing, that even before the Revolution, the lands which the nation occupied were not held by title, but reserved to them simply for hunting-grounds. Subsequent treaties were also referred to, and many arguments urged in favour of an entire or partial cession of lands. A distinct proposition was then submitted, that the United States would give lands in exchange for the entire possessions of the Creek nation, acre for acre, and to indemnify the nation for their improvements, and the expenses of removal, would pay the sum of five hundred thousand dollars, or would make an exchange for the lands within the limits of Georgia, giving as odds, the sum of three hundred thousand dollars. To these arguments and propositions, the Little Prince replied, that he had directed his warriors several times to tell the Commissioners that he had no land for sale; but that we would not believe them, therefore he would answer himself. He said he should listen to no old treaties; that at New-York the nation gave up land, and that General Washington gave them the balance, and told them it was theirs; and that they never intended to spare another foot.

Dec. 18.—The Commissioners met in Council, and asked whether they persisted in the determination which they had expressed, of ceding lands on no terms. The Big Warrior's deputy answered, that he would not take a house full of money for his interest in the land; and that we might take this for a final answer.

Finding all their arguments and efforts in vain, the Commissioners then took leave of the Council and retired. They ascribe their failure, in a great measure, to the management of Capt. Walker, the sub-agent of the United States, who married a daughter of one of the principal Chiefs, and has, therefore, probably, a deep personal interest

in keeping the tribe where they are. They say that he was the prime mover in the proceedings at Tuckabatchee and the Pole-Cat Springs. Notwithstanding his influence, however, the Commissioners satisfied themselves that a treaty could be obtained from the Chiefs residing within the limits of Georgia, where General M'Intosh has the principal authority; and such a treaty would have effected the removal of one-half the nation; but the Commissioners doubted whether the General Government would give its sanction to a treaty signed by a Council, in which only a part of the Chiefs were represented, and therefore concluded to adjourn till they could obtain instructions on this point, from the President. To prevent unnecessary delay, Col. Campbell was appointed to go on in person to Washington, and learn the will of the Government. The following extracts from his communication, laid before the President at Washington on the 8th ult., fully explains the nature of the difficulties encountered by the Commissioners, and the mode in which they hope yet to overcome them.

Had the authorities and people of the nation been left to the free and unrestrained exercise of their own inclinations and judgment, we believe that our success would have been commensurate with our wishes and propositions. From the outset, it was impossible not to perceive a very striking difference between the sentiments and deportment of the chiefs of the upper and lower towns. The former are principally under the control of the Big Warrior, and the latter of General M'Intosh. The former were stubborn and unyielding, while the latter considered our proposition as reasonable, and were disposed to its acceptance. A treaty could have been obtained, signed by a large majority of the chiefs within the Georgia limits, ceding the territory which they occupy, and we doubt not, but that there would have been a striking unanimity on the part of the population, but for the threats and intimidating language which had been industriously circulated. These are contained in the written proceedings of the two meetings held by a portion of the chiefs at Tuckabatchee in May, and at the Pole-Cat Springs in November last. The first of these meetings seems to have been produced, in some measure, by a communication made by John Ross, a Cherokee chief, to the Big Warrior, immediately after his return from this place, in the spring of the last year. His communication was accom-

panied by manuscript copies of the whole proceedings which occurred shortly previous, with that tribe. With the precise tenor of Ross's letter, we could not inform ourselves, but understood that it proposed a concert of action between the two tribes; that it earnestly advised a resistance of the policy of the government, and that its further aim was to depreciate M'Intosh, and to destroy his standing and influence. The course prescribed seems to have been scrupulously pursued, for, at the meeting at Tuckabatchee, the resolution was, to "follow the pattern of the Cherokees, and, on no account whatever, to consent to sell one foot of land, neither by exchange or otherwise." This meeting was attended exclusively by chiefs within the Alabama limits. The proceedings of this meeting were in the presence of, and reduced to writing by captain Walker,* the sub-agent, and carried, shortly after, in June, to the Broken Arrow by the Big Warrior, and submitted for sanction. No objection was made except by M'Intosh, neither do we understand that any direct sanction was obtained. The time which transpired between the period of this meeting, and the subsequent meeting at the Pole-Cat Springs, in November, seems to have been industriously employed in confirming the decision of the upper town chiefs, and in exciting and cherishing the fears and alarms of M'Intosh and his adherents.

The second meeting at the Pole-Cat Springs, was at the house of the sub-agent, and as on the previous occasion, he was the writer of the state paper, and immediately afterward caused both to be published in the newspapers of Alabama.

I have thus, sir, enumerated some of the causes which operated, what our adversaries are pleased to regard, an entire defeat. We are far, however, from considering that we have failed in laying the ground-work of the most pleasing and satisfactory success.

So long as the negotiation was conducted with the council generally, no answer was received, other than a prompt rejection of every proposition which was submitted. We were aware, however, that individuals sitting in council acquiesced in such refusal, who are heartily disposed to a cession, but were held in restraint by the intimidating language of the adverse party. We made access to a number of chiefs of this description, and received from them a full disclosure of their feelings, wishes, and difficulties. A treaty could have been obtained, signed by a full representation of chiefs, from all the towns within the limits

* The conduct of captain Walker was deemed very exceptionable, and on the representation of the commissioners, he was immediately dismissed from his office by the president.

of Georgia. The population contained within those limits, is represented by the agent to be about ten thousand; and, also, to be the one half of the whole nation. Such treaty would have extinguished the Indian claim to all lands within the limits of Georgia; and would have effected the removal of that number of Indians, beyond the Mississippi. To the conclusion of such a treaty, at the time, and under the circumstances, two difficulties presented themselves. We had commenced our negotiation with the entire nation, represented by a national council. After doing this, we were not fully satisfied that a treaty, obtained from a divided council, sitting at a different place, would have met the sanction of the government. Its rejection would have reduced its signers to the grade of common Indians, and perhaps have exposed their persons to the severest vengeance of the opposing party. It was, therefore, thought most expedient, to come to a temporary adjournment, and consult the government, in relation to the exigency. The authority of the executive is asked, to convene the chiefs within the limits of Georgia—to negotiate with them exclusively, if we think proper, or inclusive of a deputation of chiefs from the upper towns, if such deputation should present themselves, and evince a disposition to negotiate to further extent. The success of any future operation depends solely upon the decision to be made upon this proposition. The grant of such authority, with positive certainty, will result as I have stated. If it be considered as inconsistent or impolitic, then any further prospect of acquiring lands of the Creeks, by the process of negotiation, may be considered as closed. Much conversation was held with general M'Intosh, concerning the details and consequences of such an arrangement. He is the only Indian with whom I have ever conversed, who seemed to comprehend rightly the connexion between the Indian tribes and the government of the United States.*

* We have no respect for the character of M'Intosh. In the fall of 1823, when the commissioners of the United States were endeavouring to form a treaty with the Cherokees, M'Intosh was present at the council, and attempted to bribe John Ross, and the other Cherokee chiefs, to sell the lands of their tribe. Ross received his proposition with indignation and disgust, and immediately communicated the letter containing it to the legislative council of the nation, accompanied with the following forcible address.

My Friends,—Five years have elapsed since I have been called to preside over the National Committee; and your approbation of my conduct in the discharge of my official duties is manifested by the successive re-appointments which you have bestowed on me. The

If others have the like legal view of their condition, they have never had the candour or magnanimity to express it. He seems to appreciate very feelingly, the manner in which the tribe has been cherished; and the very humane and advantageous policy suggested by the president and the department, of concentrating all the tribes in compact settlements, beyond the Mississippi. In effecting this design, he will have it in his power to be eminently useful. Himself and his followers, ten thousand in number, would form the largest tribe in the west; and, by example and invitation, would induce others to join them. It is sanguinely

trust which you have reposed in me has been sacredly maintained, and shall ever be preserved. A traitor, in all nations, is looked upon in the darkest colour, and is more despicable than the meanest reptile that crawls upon the earth. An honourable and honest character is more valuable than the filthy lucre of the whole world. Therefore I would prefer to live as poor as the worm that inhabits the earth, than to gain the world's wealth and have my reputation as an honest man tarnished by the acceptance of a bribe. It has now become my painful duty to inform you, that a gross contempt is offered to my character, as well as to that of the members of the General Council. This letter, which I hold in my hand, will speak for itself. The letter was then read. The following is a true copy.

NEW TOWN, Oct. 21st, 1823.

“My Friend,—I am going to inform you a few lines as a friend. I want you to give me your opinion about the treaty. Whether the Chiefs will be willing or not. If the Chiefs feel disposed to let the United States have the land, I want you to let me know. I will make the United States' commissioners give you two thousand dollars; A. M'Coy the same; and Charles Hicks, three thousand dollars, for presents, and nobody shall know it. Nothing more to inform you at present. I remain your affectionate friend,

WM. M'INTOSH.”

JOHN ROSS.

This letter having been read in presence of the Council, and a numerous assembly collected on the occasion, (M'Intosh himself being present,) John Ridge, a Cherokee chief, and speaker of the nation arose, and after alluding to the high standing which M'Intosh had till that time maintained, observed, “A plain maxim of this nation is, never to trust a man who strays away from duty, or corrupts the obligations of sacred confidence. M'Intosh has stood erect. I now depress him, I cast him behind my back. I now divest him of his trust, and firmly place it in my hand. I do not pretend to extend this disgrace to his own nation. He is at liberty to retire in peace. He may resort to the bosom of his family to spend his sorrows, and revive his wounded spirits.” Thus publicly disgraced, M'Intosh retired to his own country.

believed, that, even at the outset, if such arrangements were about to occur, that the nation would not permit itself to be divided, but, that the whole would come in, and that the removal would be general and entire. But if this desirable end could not be produced at once, the emigrating party would very speedily drain from our limits those who might remain. For considerations like these, I view it as a matter of great moment to maintain M'Intosh in his authority and influence, and in his estimation of himself. I beg to be pardoned for suggesting, that I consider this much his due, from the important military services which he has rendered the United States. He stands very differently, in point of merit, from his principal opposer, the Big Warrior; and the like difference would be found in a comparison of the followers of the one, with those of the other. He has been to the west himself, and has the judgment to discover, and the candour to acknowledge, the superior advantages of a location in that quarter. He would have preferred the territory selected by the Choctaws, but has no objection to a settlement still further west. The emigrating party are desirous that as little time should be lost as possible. They will send out an exploring committee, and wish to avail themselves of the spring and summer of this year, for that purpose. They are desirous, also, that the period of their removal, should not be beyond the next fall.

After consulting with the Cabinet, the President refused to grant the Commissioners the authority which they requested to treat with a part of the Chiefs. Colonel Campbell then proposed the following course.

The facts, heretofore disclosed, show a willingness on the part of the Indians within the Georgia limits, to cede their territory, and to emigrate; but insurmountable obstacles present themselves to the acceptance of a treaty thus concluded. It is now proposed to reassemble the Chiefs of the whole nation; to renew the offers already made; to obtain the entire Creek country, if practicable; but if this cannot be effected, then to accept a treaty, signed by the Chiefs within the limits of Georgia, provided such treaty be accompanied by the assent of the other Chiefs, that the land to be abandoned by the emigrating party, shall be immediately subject to the disposition of the Government. I am unable to perceive any objection to which this proposition may be liable. If the President entertains the like views, and we can receive specific instructions that the plan proposed coincides with the wishes and policy of the Government, I have a strong assurance that a

treaty, highly favourable, may shortly be obtained.

To this proposition, the President directed Mr. Calhoun to return the following answer.

Department of War, 18th Jan. 1825.

SIR,

The President has deliberately considered the proposition submitted by the Commissioners to treat with the Creeks, of holding a separate treaty with Gen. M'Intosh, for a cession of that portion of the Creek territory lying within the limits of Georgia; and, although he is very desirous of acquiring for the state of Georgia the land in question, he is of opinion that he cannot, with propriety, authorize the treating with Gen. M'Intosh alone, as proposed by the Commissioners. There could be no objection to an arrangement with him to abandon the country which he now occupies, and to settle, with his followers, on such tract of country as might be assigned to him, on the west of the Mississippi; but the President is of opinion, that it is not in the power of Gen. M'Intosh to cede any portion of the land belonging to the Creek nation, without the assent of the nation itself. The principle on which such cession would be made, without such consent, would involve the idea, that every individual in the nation would have a right to cede to the United States, the particular portion of the country in which he might be in actual occupancy; and would, in effect, completely destroy that degree of independence which, under the laws, treaties, and usages of the Government, they have ever enjoyed.

Though a treaty cannot be made for these reasons with Gen. M'Intosh alone, for a cession of territory, yet the President can see no objection to a renewal of the negotiation, as proposed by your letter of 11th instant, in order to obtain an arrangement with Gen. M'Intosh, with the consent of the nation, for the cession of the country in question; and you are, accordingly, in conjunction with Major Merriwether, as Commissioners, authorized to renew the negotiation. You will, however, distinctly perceive in the remarks which have been made, that, whatever arrangement may be made with General M'Intosh for a cession of territory, must be made by the Creek nation, in the usual form, and upon the ordinary principles with which treaties are held with the Indian tribes.

J. C. CALHOUN.

P. S. By papers received since the above was in type, we find that a treaty has been

concluded with the Creeks, by which they agree to cede all their lands to the United States, except about 50 miles square lying in Alabama. The price given was \$400,000, and an equal quantity of land west of the Mississippi, to which the Indians are to remove in eighteen months: The following is a letter from the U. S. commissioners to the governor of Georgia, communicating the intelligence.

Indian Springs, Feb. 13th, 1825.

SIR,

Your Express has this moment reached us, and delivered your Communication covering the proceedings of Congress upon the Indian question.—We are happy

to inform you, that the “long agony is over,” and that we concluded a treaty yesterday with what we call the *Nation*, for nearly the whole country. We enclose you a copy, also despatches for government. We are still in time for ratification by the present Senate, and beg to offer you our sincere congratulations upon the *more* than successful issue of a negotiation in which you have been an ardent co-worker.

DUNCAN W. CAMPBELL.
JAMES MERRIWETHER.

From the expression “*what we call the NATION*,” we suspect that the commissioners have some misgivings as to the validity of the treaty. It remains to be seen in what manner the President and Senate of the United States will dispose of the treaty.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

SINCE the publication of our last number, a letter has been received from Union, dated the 9th of December, accompanied with the Journal of the Mission for the months of October and November. The Journal of the Missionaries at Harmony for the month of October has also been received.

UNION MISSION.

Extract of a letter from the Rev. Mr. Vaill to the Domestic Secretary.

IT was mentioned in our last, that several of the children had been taken from the school, and not returned. These are Ruth Titus, Philip and Margaret Milledoler, full Osage children, whom we considered established in the way of gaining their education. Ruth, in particular, had been a year and six months in school, could read, write, spell, spin, sew, and make garments. Her father, who was very aged, and withal, blind to the advantages of the child, took her away in one of his feverish fits of ill humour, which had often taken him before, but till then he failed to execute his threats. This was a grievous event to us all, and we should have mentioned it before, but for the hope left us that she would return.

Philip and Margaret belonged to Polhunksheb, the first settler at Hopefields.

We had some confidence in him, but he has again disappointed us, for this is not the first time he has taken his children from the school. What need have we of patience!

Several other children were entered during the summer, and afterward removed. Concerning these, little or nothing was reported, so transient was their residence. Since the examination and report made out on the 21st of September, three have entered the school, viz. La Fayette Boggs, Frances Phillips, and Catharine Swiss. Our present number, therefore, is eighteen.

We hope, dear Sir, that notwithstanding the tardiness of these people in embracing their opportunity, we are doing something for their benefit. Their reformation will require time and labour. But these things do not discourage us, for we came hither to labour. Though our success has been small, yet in our view a permanent mission could not be stationed in a more eligible place among the Osages than this. The main

body of the nation is on every side, and near. Other nations are flocking around, and will probably settle in this region. Whatever may be the motive of the government in removing the Indians to the west of the states and territories, still the school at Union will be situated among them, and will be an asylum for the children of every nation and language who desire to be educated.

By the aid of our mills and farm we now begin to realize what the Board have fondly anticipated, viz. the mission doing much toward supporting itself. The advantages of the garrison will be great, not only in preserving peace and quietness among the Indians, but in affording a market for the productions of the farm, provided we are able to carry on farming so as to raise a surplus.

The reception of the white boy noticed in the Journal, will, we trust, meet with the approbation of the Board. He is given to the family till he is 21 years of age. He is received from motives of compassion, and a desire to prepare him for a useful and happy life.

Mad Buffalo and Little Eagle are under sentence of death at Little Rock, as you have doubtless heard. The day appointed for their execution is the 21st inst. The Indians who visit us daily never treated us better, and never appeared more friendly.

JOURNAL FOR OCTOBER AND NOVEMBER.

Oct. 20th. Brother Vaill and brother Spaulding returned from the Convention at Harmony, after an absence of nearly three weeks, and a prosperous tour. Spent one Sabbath at the station, and one with brother Pixley, who is now located on the Neosho or Grand river near to the Indians. The school connected with that mission is in a prosperous state, and the season spent with the dear associates labouring with us was peculiarly refreshing.

Lord's Day, Oct. 30th. We are happy to close this month with some tokens of God's presence in the midst of us. Besides the usual exercises, held a social prayer-meeting at five in the morning, and another in the evening. From the prophet's direction to Baruch not to seek great things to him-

self, we have been warned against the mistake of too many who call themselves Christians, and exhorted to seek great things for Christ; great attainments in personal holiness, great good to his cause, great number of conversions, great extension of his kingdom, and great glory to his name.

Our intercourse with the Indians during the past month has been chiefly suspended in consequence of their absence on their fall hunt.

Nov. 23.—Brother Vaill visited a party of the Kickapoo Indians, who were encamped about 15 miles distant, having their Chief with them. They came hither to hunt and trade, are said to be excellent hunters, and as a proof of the scarcity of game in their own country in Missouri, they find good hunting ground, where the Osages consider the game nearly all destroyed. Their Chief exhibited a paper, signed by Ninian Edwards, late governor of Illinois, whence they emigrated, designating him as Chief of the Kickapoos. Most of this party can talk some English, and understand much more than they speak. Their chief interpreter is a Kickapoo. A great proportion of the company are children, and when the question was asked, "Do you not wish to send them to school?" they answered in the negative.

Nov. 24.—To-day three of the Kickapoo Indians came in to buy some corn. They purchased two bushels, called for some food, appeared rather fearful, as conscious that they were hunting in the Osage country, tarried but a short time, and returned.

The Delawares, who came hither last year, are again hunting in this neighbourhood. The country south of the Arkansas is at this time covered with hunters. Col. Arbuckle reckons that nearly 2,000 Frenchmen, Americans, Cherokees, Delawares, &c. are engaged in destroying the game in the *Osage territory*.

Nov. 27.—Mr. Boggs, a trader near the Harmony station, arrived with goods to trade near us for a season. He concludes to build opposite Hopefield. To-day he has placed in the school an Osage boy, to be named, agreeably to his wishes, Lafayette Boggs. The lad is about 12 years of age, and is promising;

Yesterday we were unexpectedly called to Hopefields to bury Moses, Brother Chapman's little Osage boy, who died suddenly the evening before.

Nov. 29.—Brother Vaill preached yesterday to several families of white people, near the Upper Saline. Found there 16 children from 15 years and under, as ignorant and as much in need of instruction as the Indians.* Brought home one of the number to be placed in the school, a little boy seven years of age, who has no friends, and is without a shelter. At the earnest request of the destitute mother, the brethren resolved that it was their duty to receive the child.

GREAT OSAGE MISSION.

JOURNAL FOR OCTOBER.

Oct. 6.—The delegates from Union, Brothers Vaill and Spaulding, arrive. Those from Dwight fail on account of sickness in the family.

Oct. 8.—An attempt is made by an Indian, to entice away John M'Dowel, but being discovered before he had gone far was followed, and the boy brought back. The children are frequently told, by Indians coming to the station, that their parents or relatives are sick, dead, or crying for them, which renders them uneasy, and often they run away.

Oct. 23.—Three children are added to the school—one a daughter of the late Sans Ora, chief counsellor of the Little Osages, aged 13 years, to bear the name of Mary E. Sibley; the others are grandchildren of the same man—one a girl of 10 years, named Jane R. Montgomery, the other a boy of 8 years, who receives the name of Robert Finley.

* This case is not a solitary one. It is estimated that, in the Arkansas territory alone, there are 1000 white men who subsist almost entirely by hunting, and can scarcely be distinguished, except by their colour, from the wild red men, with whom they associate. They have adopted the habits, manners, and costume of the natives, and are as ignorant of Christianity as the heathen in any part of the world.—*Editor.*

MISSIONARY MEETING.

At the missionary meeting held at Harmony, in October, several resolutions were passed, and reports adopted relating to the missions. We give an abstract of the report on *The qualifications necessary for Western Missionaries.*

The following observations have reference to missionaries who may be sent to the various tribes west of the Mississippi, all of whom may be considered as either almost or altogether uncivilized. In addition to vital piety, competent literary acquirements, a thorough knowledge of the Bible and of theology, such missionaries should have

1. *An enterprising turn of mind*: such a turn of mind as led Pike to the sources of the Mississippi, and Lewis and Clark to the Pacific ocean; an undaunted, hardy spirit; a spirit that will support a man while he travels without company, sleeps without shelter, and is sick without attendants; a spirit that will sustain heat, cold, wet, hunger, thirst, and hardship of every description, without repining.

2. *An amiable temper* is indispensable to a missionary among savages. His countenance should indicate a pleasant and cheerful state of mind, and should be to him wherever he goes, his letter of recommendation. With such a disposition and countenance, the missionary is prepared to make a favourable impression upon the Indians, and to banish from their minds those fears and jealousies which they are so apt to entertain of strangers.

3. *Promptness in argument.* Among the Indians are some subtle reasoners, and it is very necessary that the missionary should so conduct himself as not to excite their contempt; for they are sagacious in discerning character, shrewd in their cavils against the true religion, and are ever ready to hold in derision such as appear weaker or less wise than themselves; while they respect those whom they consider their superiors.

4. *Equanimity* is an essential qualification of the western missionary. He should not be elevated by prosperity, nor depressed by adversity. He must pass through all his difficulties with a firm, unshaken resolution.

He should be "steadfast, unmoveable," always mild, always affectionate, but always decided.

5. He should be *punctual* in all his engagements; for however irregular the Indians may be in their general habits, yet if any one makes a positive engagement, he is prompt in the fulfilment of it, as he considers his honour at stake. They set down that man for a liar, or a mean man, who is slack or heedless about his engagements. The smallest deviation from exact truth, they consider a great defect, if not a crime.

6. In those western missions where the mission families are large, and the various members have different occupations, it is of the first importance that *each be thoroughly skilled* in the particular business assigned to him. No novices should be sent out. Skilful labourers are needed; and a mission may sustain a very serious injury from neglect on this point. A great degree of ardour and self-denial, though it may entitle a man to compassion, will but poorly compensate for the losses and disappointments sustained by the mission in consequence of his inexperience and want of skill. In a civilized country, if a man be lacking in skill or experience, he may remedy the evil by calling in the assistance of a neighbour; but in the wilderness there is no remedy. And here we would observe, that although the Indian country is the place to learn by experience how to deal with Indians, how to teach and tutor them; yet it is no place to learn a trade. Nor is it the proper place for the study of theology. The missionary should go thither thoroughly furnished for every good word and work.

7. Another qualification which should by no means be forgotten, is, *a good bodily constitution*. The zeal of candidates for missionary labour frequently leads them to blind their eyes to the hardships and trials

to which they will be subjected. The coarse fare, and the want of comforts and conveniences incident to a missionary life in the Indian country, expose persons of feeble constitution to protracted illness, which not only incapacitates them for labour, but renders them, in a measure, a burden to their associates. And when we take into the account the unpleasant feelings, and often the anguish of spirit which such persons experience when they find themselves disqualified for work, and burdensome, we cannot but regret that sickly persons should enter the field; and this we say that those who are feeble may foresee the evil, and prudently tarry among their friends. We would observe, however, for the comfort of those whose health has been taken from them, and who still continue in the field, that by their prayers and pious example they may be useful to the cause, and deserve and enjoy the affection of all their companions in labour.

Having passed over in a cursory manner some of the peculiar qualifications of western missionaries, we would ask, are there no young Christians willing to devote themselves to this service, and to prepare themselves for it by a proper course of discipline? Here are thousands of immortal souls! here are hundreds of tribes of Indians! Shall they be abandoned? Is there not in all the church of Jesus, among all his chosen and purchased ones, is there not among all his blood-bought people, a sufficient number of young men who are willing to train themselves for the service, and take possession of these western fields? When life is over, say, ye followers of Jesus, will it not be a consolation, when your spirit is about to take its flight to the presence of your Saviour; say, will it not be for your joy and crown of rejoicing, if you have spent your days in unremitting efforts to save the heathen?

Miscellany.

New Churches in the Highlands and Islands of Scotland.—Measures are now in progress for the accomplishment of the patriotic and pious purposes of the Legislature, in con-

structing additional places of worship in the Highlands of Scotland. Some of the Highland parishes are from twenty to fifty miles wide, and with all the obstructions of lakes

rivers, and mountains, the inhabitants in many places are utterly debarred from an attendance on divine service, while the clergyman of the parish is prevented from visiting his parishioners by obstacles as formidable to him as to themselves. There are about forty churches to be erected in different parts of this country, to each of which will be appointed a minister, with a manse, and salary of 120*l.* a year. This important undertaking is to be carried into effect by those commissioners to whom the Highlands are already so deeply indebted, for their ability, and success in completing the grand schemes of the Caledonian Canal, and the Parliamentary roads and bridges; and the clergymen are to exercise their clerical functions within certain bounds to be fixed by the commissioners.—*Inverness Cour.*

American Tract Society.—The following Table, extracted from a recent publication of the American Tract Society, entitled "Proceedings of the First Ten Years," shows the number of Tracts printed in each year, and the annual receipts in donations and for tracts sold.

For the year ending	Tracts published in each year.	Receipts, chiefly for donations.	Receipts, chiefly for Tracts sold.
May 23, 1814	297,000	2,745 00	
May 29, 1815	141,000	200 00	1,052 50
May 27, 1816	378,000	100 34	2,858 05
May 26, 1817	411,000	7 62	1,110 16
May 27, 1818	386,000	52 22	2,214 63
May 26, 1819	258,000	22 13	696 73
May 1, 1820	383,000	545 16	1,418 07
May 1, 1821	468,000	1,778 57	3,838 91
May 1, 1822	255,500	1,091 68	2,607 72
May 1, 1823	470,000	1,729 81	2,454 43
May 1, 1824	770,000	4,195 01	4,114 86
Total	4,217,500	\$12,467 54	\$22,366 06

From the above Table it appears, that the whole amount of donations received in ten years, is less than \$12,500. It is estimated that about one-third of this amount has been delivered to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is about \$8,500. With this sum, in ten years, 4,217,500 Tracts have been printed; that is, each dollar devoted to the objects of the Society, has already been, on an average, the means of printing about 500 Tracts. But the value of the Tracts now contained in all the Society's Depositories, is more than \$3,500. Hence every dollar given has not only been the means of printing 500 Tracts, but remains, somewhat increased, to print the same number in an equal space of time, or about once in five years, so long as the Society shall continue its operations. Perhaps an equal sum of money was never more advantageously appropriated.

A Sunday School Missionary.—Last Sabbath, at one of the Sabbath Schools in this city, says the Boston Recorder, where it has been usual to loan the children religious Tracts, a boy of 12 years, who had been reading the "Warning to Sabbath Breakers," returned it to the Superintendent: at the same time requesting that he might have the loan of it again, together with two other Tracts of the same kind:—"For," said he, "I know three very wicked boys, who spend all their Sabbaths in play; and I think this Tract will do them good." It is needless to say, his request was readily complied with; and before this time, no doubt, he has made use of these little messengers, to reform his vicious companions. May his efforts be successful.

Education in Canada.—There were, at the beginning of 1822, at the expense of or under the influence of the Catholic clergy, in the district of Montreal alone, 118 schools, (comprising two large colleges) governed by 136 Masters and Mistresses, and instructing 3712 children of either sex. They have been augmented since, among others by two schools in which are taught the Belles Lettres. Many of these schools are gratuitous, and in others, instruction, even of the highest kind, is received at little expense. "When there can be shown," says the Canadian Spectator, "in any country which contains only 178,039 souls, (the amount of the population of the district of Montreal in 1822) a greater number of schools as well maintained and better frequented, we may then complain of the insufficiency of the establishments of the clergy for education."

Suppression of Intemperance.—A paper published in Middletown, (Conn.) states that many of the respectable magistrates in that place have been for some time and still are co-operating with the State's Attorney, to put down grog-shops and suppress intemperance.—They have refused license to all traders who suffer drinking in their stores, and have admonished about fifty of their customers, according to the provisions of the statute law. This has caused some reaction; but it is said, that the firmness of the gentlemen who have undertaken to enforce the law, ensures their complete success. Why cannot similar measures be adopted in other places? We believe that there are many towns where much might be done for the suppression of intemperance, if the sober part of the community would take a firm stand, and resolve to see the laws faithfully executed.—*N. Y. Obs.*

Rapid Improvements in Madagascar.—Madagascar, the largest of the African islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of partial civilization. They practise agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs, and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a very flourishing state. There are now three missionaries and three artisans on the island, all of whom, except one missionary, are stationed at Tananarivou, the capital of the kingdom of Ovah, and the residence of King Radama, who has recently extended his dominions, and is now supreme ruler of at least two-thirds of the Island. King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman and superstitious customs; and has enacted laws tending to the encouragement of industry and civilization. The king takes a lively interest in the education of the children, as will be seen from the following article, which we copy from the London Missionary Chronicle for February.

N. Y. Observer.

During the past month, Letters and Journals have been received from the Missionaries, dated in May and June last, from which it appears that the affairs of the Mission are in a very encouraging state. Several more schools have been commenced. By the desire of the King, the three schools at Tananarivou have been thrown into one, under the name of the *Royal College*. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About 40 boys, educated in the Royal School, (one of the former three schools above mentioned) have been appointed to manage the schools lately formed. The number of the schools, including the Royal College, is 14, and that of the children under tuition about 1200. The King takes a lively interest in the schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained. "We flatter ourselves," say the brethren, "that all who truly feel for the people of Madagascar, plunged as they are into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and

assist in the great work in which we are engaged, with the necessary means for the establishment of schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language." They add, that the King and people will supply them with every thing for the schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate-pencils, besides black lead pencils, pen-knives, &c. &c.

In May last, the Madagasse Version of Genesis was advanced as far as the twenty-fourth chapter, and those of Exodus, Matthew, and Luke, each to the 11th chapter:

The Missionaries have obtained from King Radama full liberty to preach the Gospel to the natives, and the congregations increase in number every Sabbath-day.

In a personal interview with the King, on the 7th of May, they "explained at large the principles on which the London Missionary Society is founded, and the grand object which its directors and supporters at home, and its Missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honour the king, and love their fellow-creatures; and to teach all the way to be happy here and hereafter," &c. "His Majesty," add the brethren, "after explaining these things to two of his Generals, viz. Princes Ramenataka and Ramananolouna, who were with him, asked them, 'What good return can we make to these kind people who are so concerned about the welfare of our people and country?'"

The Scriptures in Spanish.—The American Bible Society have recently procured stereotype plates, for the whole Spanish Bible of the Version of the Padre Scio, from the Madrid edition of 1779, superintended by the Translator himself. A very handsome edition printed from them has just left the Press. It is an octavo volume of 1100 pages, neatly and strongly bound and on good paper.

The object of the Society, is to circulate these in Mexico, South America, and the Spanish possessions in this hemisphere, in all of which the Scriptures are very scarce, and command a good price. As the Society sell the copies at the very low price of \$1 50, merely covering the cost, we would suggest to merchants trading with those parts, that it might be well for them to send parcels of these books to the ports where they trade. We have no doubt they will find for them such a market as will prove profitable to themselves, while they are promoting the benevolent objects of that Institution.—*D. Adv.*

Extraordinary Munificence.—Godfrey Haga, Esq. a citizen of Philadelphia, died on Monday, 7th ult. leaving an estate of more than three hundred thousand dollars, which he disposed of in the following manner by his will.

To the Pennsylvania hospital, the sum of \$1000. To the Northern Dispensary, \$1000. To the Southern Dispensary, \$1000. To the Pennsylvania Institution for the deaf and dumb, \$1000. To the German Society, \$2000. To the Bible Society, \$4,000. To the Widow's Asylum, \$5,000. To the Orphan Asylum, \$10,000. To sundry persons, \$50,500. To the Brethren's church (the Moravian church) in Philadelphia, \$2,000. For the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's church, \$6,000. To the Society for propagating the Gospel among the Heathen, \$20,000. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than two hundred thousand dollars, is bequeathed to the said Society for propagating the Gospel among the Heathen, and to be appropriated from time to time, as the society shall direct. Mr. Haga, who had no patrimonial estate, acquired his large fortune by industry and economy.—Throughout life he sustained the character of a good man, and did not wait till the hour of death, to become charitable. For his connexions, both in this country and in Germany, he made provision while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent.—When the Brethren in Philadelphia determined, a few years ago, to rebuild their church, he gave them five thousand dollars: and those who were best acquainted with him, say, that from the time of Mrs. Haga's death, until the period of his own dissolution, he expended in charity more than one hundred thousand dollars.

Lord Powerscourt's Will.—The Right Hon. Richard Visc. Powerscourt, who lately died in England, left by his will, one thousand pounds for his poor countrymen in Ireland, for the purpose of supporting missionaries to teach the glad tidings of salvation to this benighted people—one thousand pounds for the same purpose in India—one thousand pounds for the poor blacks in Sierra Leone. He also desired his executors to spend in the service of his Lord and Master, and Redeemer, a sum of two thousand pounds annually out of his estate, until his son Richard should attain the age of twenty-one years.

Auburn Theological Seminary.—The following donations have recently been made to this institution, by citizens of New-York.

1. From eight individuals belonging to the congregation of the Brick Church, to endow a professorship in the Seminary, entitled,—in token of affectionate respect to their pastor, and of his efforts in promoting the prosperity of the institution,—the "Spring" professorship of Ecclesiastical History and Church Government. \$12,000 00

2. From members of the Wall-street congregation, to purchase for the Seminary, the Library of their late pastor, the Rev. P. M. Whelpley, *615 00

3. From a number of individuals, principally in the Cedar-street congregation, to purchase a lot of scarce and valuable Theological works, offered low, 500 00

4. On a general subscription in books and money, 400 00

\$13,515 00

A further effort is still pending in the Cedar-street congregation, on which about \$400 are already subscribed.

Lord Teignmouth.—The following brief Sketch of the life of Lord Teignmouth accompanies his portrait in the New-Evangelical Magazine, for November.

We have long wished to present our friends with a portrait of this distinguished nobleman, and nothing but the extreme difficulty of doing it in a way that was satisfactory to ourselves, has prevented us from effecting it long ago.—And though it is not our practice to give memoirs of persons still living, we, for once, have resolved to deviate from the beaten track, and present the friends of our magazine with an outline of his history. For this, we hope no apology will be thought necessary; since his lordship, independent of those private virtues which ennoble the most exalted stations, and give to title a dignity that neither birth nor princes can confer, has a claim to biographical notice, from the station he has long held as PRESIDENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

* It is due to the family of Mr. Whelpley to say, that, as this Library was purchased for a public Seminary in which their deceased friend took a deep interest, and where it might be identified as having belonged to him, it was offered at a low wholesale valuation.

This nobleman was born in Devonshire, Oct. 8th, 1751. His family name was Shore, of Heathcote, in Derbyshire; but at an early stage of life he quitted his native country, and went out to India, in the civil service. While there, he contracted an intimacy with Warren Hastings, esq. formerly governor general of Bengal; about which time, he was created a baronet, and was well known under the title of Sir John Shore. He was the bosom friend of Sir William Jones, and succeeded him in the presidency of the Asiatic Society, in which capacity he delivered a handsome eulogy on his predecessor, which was printed, together with some well-written essays of his composition, in the transactions of that learned body.

In 1786, he was appointed a member of the supreme council at Fort William, in Bengal; and in 1792 he was chosen to succeed lord Cornwallis as governor-general of India, a situation which he continued to fill, till March, 1798, when he resigned his high station into the hands of the marquis Wellesley, and returned to his native country.

The year 1804 gave birth to the British and Foreign Bible Society, of which, from its first formation, lord Teignmouth was called to fill the exalted station of president. From that moment to the present, his indefatigable labours in its behalf, satisfactorily evince that he engaged in the undertaking from a purity of principle which alone could preserve him from growing weary in well-doing. As the circulation of the Holy Scriptures, through the medium of this excellent society, its subordinate branches and ample correspondence, extends over a considerable portion of the habitable globe, the name of its noble president cannot fail to excite a general interest; nor can we doubt that it will hereafter be mentioned with veneration and respect, not merely in the British empire, but in foreign nations.

His lordship is now in his seventy-fourth year, and according to the ordinary course of nature, fast descending into the vale of life.—May the Holy Scriptures, which he has been the means of sending into many of the benighted regions of the earth cheer his passage to the silent tomb, and diffuse a ray of celestial light over the gloomy mansions of the grave!

The following lines have been applied to lord Teignmouth, and he is certainly not undeserving of the eulogy which they were designed to convey.

“Admir’d and valued in a distant land,
His gentle manners all affection won:
The prostrate Hindoo own’d his fostering
hand,
And science mark’d him for her favour’d
son.”

Superstition of the Burmans—the white elephant.—The white elephant of Ava and Siam, so pompously alluded to in the Burmese state papers, has his residence contiguous to the royal palace, with which it is connected by a long open gallery. At the further end of this gallery a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver, muslins, broadcloths, otto of roses, rose-water, Benares brocades, tea, &c. are displayed on carpets. His dwelling is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore feet are fastened by a thick silver chain to one of these pillars. His bedding consists of a thick straw mattress covered with the finest blue cloth, over which is spread another of softer materials, covered with crimson silk. He has a regular household, consisting of a chief minister, a secretary of state, an inferior secretary, an obtainer of intelligence, and other inferior ministers. Besides these, he has officers who transact the business of several estates which he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones. The natives bow down before him with a species of religious homage. These honours are paid to the white elephant, (which, in fact, is only a diseased animal, the colour of which is said to be owing to a species of leprosy,) on account of an animal of this description being considered to be the last stage of many millions of transmigrations through which a soul passes previously to entering Neibaun, or paradise; or according to the Burmese doctrine, previous to its being absorbed into the divine essence, or rather, altogether annihilated. Surely delusions like this call loudly on Christians to exert their most earnest efforts to rescue their unhappy fellow-creatures from the darkness and degradation of pagan superstition!

Chr. Obs.

DIED on the 9th ult. BIG WARRIOR, the principal Chief of the Creek Nation, whose name frequently occurs in the article headed “Negotiations with the Creeks,” in our present number. He was a man of great

talents as a savage warrior—a person of immense bodily powers, and it has been said of him, that he was endowed with a mind as colossal as his body. During the late Indian wars, he had been uniformly friendly to the whites, and fought for them in many battles.

National Tract Society.—A delay in the

publication of this number of the Register, gives us time to say that at a meeting of citizens of various religious denominations, in the New-York City Hotel, on Friday evening, the 11th of March, a National Tract Society was formed, and \$12,500 subscribed on the spot, towards the erection of a building.

Contributions to the U. F. M. S. During the Month of February, 1825.

Collected in the Ref. Dutch Church of Wynantskill, Rensselaer Co. N. Y. by Mr. J. T. Morris,	1 75	From the Female Cent Soc. of Painted Post, Steuben Co. N. Y. by Rev. D. Higgins,	8 00
From a friend to Missions, 1st and 2d payments for educating an Indian Youth at Mackinaw, named Henry Blatchford,	24 00	Collected at Month. Con. in do. by do.	3 25
From the Ashfield Cent Soc. 6 50, and from the Ashfield Female Children's Soc. \$5. being part of the 1st payment for educating two Indian Children at Mackinaw, by the names of Thomas Shepard, and Sarah Barrett, by the Rev. Thomas Shepard,	11 50	Collected at the Month. Con. in Bath, Steuben Co. N. Y. by do.	3 25
From a number of Ladies in the 1st Presb. Ch. in Newark, N. J. 2d payment for educating Mary Rogers at Cataaugus, by Miss Johnson,	12 00	From the Aux. Soc. of Graham's Ch, Orange Co. N. Y. by Mr. T. Clark,	8 00
From Mrs. A. L. R. King, of Morris-town, N. J.	1 00	Collected at Month. Con. in the Ch. under the care of the Rev. Henry R. Wilson, Shippensburg, Penn.	10 00
From the Female Cent Soc. of Basking Ridge, N. J. by Miss Phæbe Lewis, Treasurer,	20 00	Donation from Deacon J. M'Clay, of the same place,	5 00
Collected at Month. Con. in the Presb. Ch. in Pearl-st. N. Y. by Mr. Alex. M'Clure,	10 51	do. Rev. Henry R. Wilson, do.	10 00
Collected at Month. Con. in the Presb. Ch. in Cedar-st.	5 71	From the Miss. Soc. of Greenwich, Warren County, N. J. by Leffert Houghwout, Esq. Treas.	6 25
Collected at do. in Germantown, Pa. by the Rev. J. Rooker,	20 00	From Mr. John Clark, to constitute himself a life member,	30 00
For a three dollar note of the Exchange Bank, enclosed many months ago, by a Gentleman in Penn. or Ohio, and taken by Mr. Secor at par.	3 00	From Mr. D. W. Olyphant, do. do.	30 00
From Jeduthan Loomis, Esq. a part of the property presented by the Rev. Mr. Dodge,	1 00	From Mr. W. L. Vandervoort, do. do.	30 00
From Mr. Matthew Wilson, Senr. of Bethel, Augusta Co. Va. by Mr. John P. Haven,	5 00	From Mr. Abraham Mason, do. do.	30 00
Collected at the Month. Con. in the Presb. Ch. in Lancaster, Pa. by Wm. Kirkpatrick, Esq.	20 90	Donation from Col. Varick,	30 00
Remitted by the Rev. Horace Sessions, Agent,	250	do. John Steward, Junr. Esq.	5 00
Collected at the Month. Con. for the year 1824, in the 2d Presb. Ch. in Newark, N. J. by Rev. P. C. Hay,	55 22	do. Mrs. Abraham Brinckerhoff,	5 00
Avails of an Onion-bed, by Master Alfred Loder, ten years of age, by the Rev. L. F. Leake,	50	do. Dr. J. Neilson,	50 00
Contribution of the Oxford Sunday School Children, by do.	1 00	From the Aux. Soc. of Chillisquaque, in Northumberland, and Columbia Counties, Pa. by Mr. Wm. Shadder, Treasurer,	6 75
Collected at the Monthly Concert in Harmony and Oxford, by do.	2 50	From George W. Bruen, Esq. to constitute himself a life member,	30 00
A proportion of Marriage fees, by do.	1 00	Donation from Mr. Stephen Reed,	10 00
		From the Female Miss. Asso. in the Presb. Ch. in Cedar-st. for the purchase of Henry's Commentary, for the Haytian Mission, by Mrs. Smith, Treasurer,	28 00
		From the Aux. Soc. of Bedford Co. Va. by M. Graham, Esq. Treas.	28 50
		From Jeduthan Loomis, Esq. of Montpelier, Vt. part of the property presented by the Rev. Mr. Dodge,	148 00
		From the Aux. Soc. of Watervliet, and Niskayuna, by John Schuyler, Esq. Treasurer,	86 00
		Enclosed in a letter from Princeton, N. J. addressed to the Dom. Sec'y.	5 00
		From the Rev. W. W. Phillips, collected in his Cong. of which sum \$150 was contributed by the following gentlemen, to constitute themselves life members—Alex. Ogilvie, Noah Wetmore, Nathaniel Weed, George W. Strong, and Dr. Samuel Bradhurst.	200 00

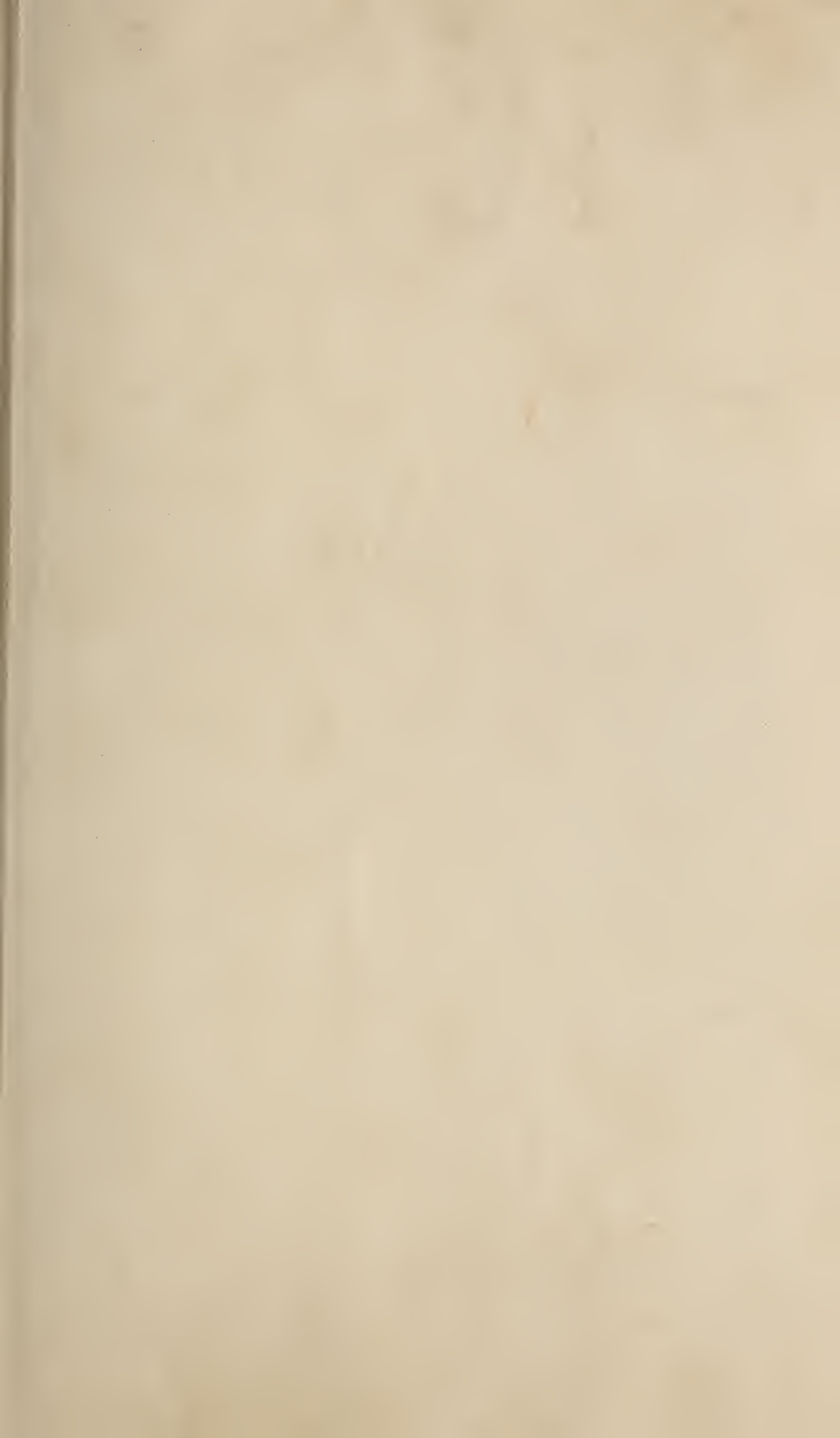
From a Friend to Missions, by the Rev.
Ezra Fisk, 100 00
From the Aux. Soc. of Millintown,
Pa. by the Rev. J. Hutchinson, 12 00

From the Aux. Society of Lost Creek,
by do. 5 00
From a friend to Missions in N. Y. 250 00
\$1718 59

Account of Goods, &c. contributed to the U. F. M. S. since the first of June.

A box of Clothing, (sent to Mr. Little's store) from the Cong. of the Ref. Dutch Ch. of Coxsackie, Green Co. N. Y. by Abraham Van Dyck, Esq. valued at \$51 76.
A package containing seven shirts, six cravats, two pocket-handkerchiefs, and two pair of stockings, from the Female Clothing Soc. of N. Y. for Guy Chew, one of our Beneficiaries at the F. M. S. in Conn. by Mrs. E. H. Radcliff.
A package comprising 56 garments for Indian Children, two rolls of Gingham, quarter pound blue sewing cotton, two cotton handkerchiefs, and several sticks of twist, from the Female Clothing Soc. of N. Y. by Mrs. E. H. Radcliff.
A box of clothing, from Herkimer, N. Y.
A box of clothing, from the Female Aux. Miss. Soc. of the Ref. Dutch Ch. in Lebanon, N. J. by Mrs. Maria Schultz.
A box of clothing from Newton, N. J.
A box of do. from Southampton, N. J.
A package of clothing, from the Dorcas Soc. of Hudson.
A tierce of clothing and goods from a number of Ladies in New-Haven, Conn. by Miss Mary Peters.
A box of clothing, from the North Haven Benev. Soc. of Young Ladies, by Miss Mary Eastman, valued at \$24 14
A piece of flannel from several Gentlemen of N. Y. by Mr. Samuel Marsh.
A package of clothing, for the Cataraugus Mission, from the Young Ladies, Boarders of Erasmus Hall Academy, at Flatbush, L. I. by Mrs. Kellogg.
Cloth for a suit of clothes, by Mrs. La Tourette of N. Y.
A supply of clothing, for the Cataraugus Mission, comprising nearly 200 garments of various descriptions, together with 11 yds. of flannel, a quantity of thread, &c. from the Female Miss. Soc. of Brooklyn, L. I. by Mrs. C. Totten.
From Mr. Lindley Murray, one set of reading and spelling lessons, adapted to the Lancasterian mode of Instruction, for the Mission School at Harmony.
One Set of communion service, from the session of the Presb. Ch. in South Salem, West Chester Co. N. Y. by the Rev. Mr. Saunders.
A small box of cloth and flannel clothes, from a Lady in Phila. valued at \$7 50
From Mrs. Molly Northrop, of South Salem, N. Y. as the 1st and 2d annual payments for educating two Indian children, by the names of David Wilson Northrop, and Elizabeth Northrop, a package of new goods, valued at \$48 00
A package containing a bed-quilt, and sundry articles of clothing, from the children of Mr. John Colt of Patterson, N. J. by the Rev. Mr. Fisher.
Several bundles of clothing for the Mackinaw Mission sent to the Missionary rooms and

to the houses of Dr. Spring, Mr. Havens, and Mr. Allen.
From the Female Clothing Soc. of N. Y. for our Beneficiaries at the F. M. S. at Cornwall, Conn. a package of clothing, by Miss Olivia Murray.
From a few Ladies of the Presb. Cong. in Bedford, W. C. County, N. Y. a trunk of bedding and clothing for the Cataraugus mission, by Rev. J. Green, valued at \$79 00.
A box of cloth, linen, &c. from the Ladies of Stanwich, Conn. for Union Mission, by Rev. Platt Buffett, valued at \$53 37
From the Ladies of the 2d Cong. in Newark, N. J. a box of goods and clothing for the Seneca Mission.
A box of clothing from the Alms Society of Benson, Vt. by Mrs. Sarah B. Root, Tr.
A box of clothing for the Cataraugus Mission from the Ladies of Middletown, Orange Co. N. Y. by Mr. E. H. Corwin.
A box of clothing for the Cataraugus Mission from the Ladies of the 1st Presb. Ch. in Newark, N. J. by Mrs. Riggs.
A box of clothing, from the 2d Female Miss. Soc. of Newark, N. J. for the children they are educating at Cataraugus, by Miss Eliza Conger, valued at \$48 21
A small box of clothing for the Cataraugus Mission, from the Female Aux. Soc. of Martinsburgh, Va. by Miss A. Anderson.
A box of clothing, from the Ladies of Pitts-town, Rensselaer Co. N. Y. for the Cataraugus Mission, by the Rev. Dr. Blatchford, valued at \$50
A box of clothing, from the Ladies of Northumberland, Saratoga Co. N. Y. by do.
A barrel of clothing, for the Cataraugus Mission, from the Ladies of Newton, Sussex Co. N. J. by Rev. Elias W. Crane.
A box of clothing, from the Fem. Miss. Asso. of Whatley, Mass. by Miss Cooley, Treasurer, by Mr. D. S. Whitney, of Northampton, to the care of the Rev. Dr. Chester, Albany, valued at \$40
Two boxes of garden seeds for Union, and Harmony, from Messrs. Grant Thorburn and Sons of New-York.
From Mr. Paul Whetin of N. Y. four pair of stockings for the Haytian Mission.
From Messrs. J. & L. Brewster of N. Y. two hats for do.
From the Female Clothing Soc. of Hanover, N. J. by the Rev. Aaron Condit, a box of clothing, valued at \$25.
A bundle of clothing, from Mrs. Freeman of Morristown, N. J. by Mrs. A. L. R. King.
Sixty-five yds. of coloured flannel, from the Female Benev. Soc. of Bath, Steuben Co. N. Y. sent to the Rev. H. Dwight, Agent at Geneva, valued at \$40 95.
A package of bed clothing and wearing apparel, from the Ladies of Middletown, L. I. by the Rev. Ezra King.
A pair of stockings for the Cataraugus Miss. knit and presented by Charlotte B. Baldwin, aged 8 years.





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